THE INTERPRETATION OF DREAMS,

Digested into Five Books, by that Ancient and excellent *Philosopher*, ARTEMIDORUS.

Compiled by him in *Greek*, and translated afterwards into the *Latine*, the *Italian*, the *French*, and *Spanish* Tongues: And now more exactly rendred into *English*.

It being a Work of great esteem in all Ages, and pleasant and profitable to peruse, for all conditions of people whatsoever.

In animum & mentem cum qua Dii nocta loquuntur.

Behold their minds with whom ith' dead of night
Angels themselves to have discourse delight.

when good Dreams fall, I do with joy pursue them: when bad ones fall, I pray I may eschew them.

The Fifth Edition, newly corrected by the *French* and *Latine* Copy.

London, Printed by *Elizabeth Allop*, dwelling in Grubstreet, near the Upper Pump, 1664.

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London, Printed by Elizabeth Alsop, dwelling in Grubstreet, near the Upper Pump. 1654.

To his Noble Friend, Mr. *Edmond Buckworth* of the County of *Norfolk* Gentleman, now resident in St. *Katherines* Court, *London*, &c.

SIR,

WHat others may think concerning this present Translation, I know not; but I am confident you will not mislike, but take it in good part, because I have made experience of your humanity and good Nature, which takes delight in all good and vertuous things. The Interpretation of Dreams is of the same Original and Extent, as is the inspiration or Divine Vertue by which they are infused.

That God appeared in Dreams and in the Visions of the night, the sacred Text doth plentifully testifie: And that God unto some selected men, by a peculiar spirit, did give the perfect knowledge of the Interpretation of Dreams; the same Divine Truth giveth remarkable Demonstrations. I need not declare unto you the admirable gifts of Joseph, almost in the first Age of the word; and of the Prophet Daniel in the second: Their Interpretations in those days of the Dreames of the Egiptian and Assirian Monarchy, do sufficiently declare the pre-science of their spirits, how near of kin they were to God. Our Author being

being a Philosopher, and working onely by secondary causes, and by the light of Nature: had not the happy interest to be so immediately, so divinely inspired: But when you shall seriously peruse his writings, and compare your Dreams with his Expositions in this Book, you will find recreation, not without admiration and satisfaction.

SIR, I make bold to present him to you in an English dress: And although by the ignorance of Antiquity, he had the misfortune to be a Heathen, you shall find him through the excellence of his merit, to be cloathed in the most refined Languages of Christendome.

I have the rather been induced to devote this Book unto you, because your Candor to the Arts, and excellent Experience in the great and choise affairs of this Commonwealth, is of a wide Latitude, and not easily to be confined or limited. Therefore according to your wonted Nobleness, receive this Present of the Arts, and be pleased to protect revived Artimedorus: And also (though the Subject be of Dreams) to excuse his zeal, who will ever be awake to express himself to be

Sir, Your most humble
and devoted servant.
R. W. O. P.

To the Reader.

Courteous Reader,

SOme are of opinion, that Dreames which arise of Natural and Carnal affection, are likewise to be Interpreted; as an Usurer to dream of gold; or any other carnal men, when they dream of such things as their natures are prone and subject unto. But our Author *Artimedorus* doth not agree with them in their opinion; but saith, Dreams of any importance, or which come of God, are far different from their effect

and

and the experience of them. And contrariwise he affirmeth, that those Dreams which are shapen to our affections and thoughts, are to speak ingenuously, as much as nothing, and we must take no heed of them. And surely, I am confident, that an ordinary Whore-master, an avaritious Extortioner, an envious person, or an ambitious man, a flatterer or dissembler, or a common and notorious drunkard, do not commonly see any good Dreame, or any Dreame that tendeth to the honour or profit, either of himself, his friends, or of the Commonwealth. But it oftentimes cometh to pass, that an honest, pure, chaste, and vertuous man, (because he is exempt from humane fragility) I think may, and shall often see and interpret Dreams and Visions, to the safety, honour, and profit of himself, his friends, and Common-wealth; forasmuch as his spirit is less bound, tyed, and soyled with the fellowship

of

of the body. In the Holy Scripture, we have experience both in the Old and New Testament: *Ioseph* the Son of *Iacob*, and *Ioseph* the Husband of the Virgin *Mary*. Saint *Peter*, in the second of the *Acts*, repeateth the Propheſie of *Ioel*; whereby hee ſheweth, that it was no new thing if God ſent Viſions and Dreames. There are other places in the Holy Scriptures, which I ſhall forbear here to inſert, theſe being ſufficient to prove the antiquity of them.

Touching Humane Hiſtories, you may ſee much of the iſſne and experience of Dreams: *Virgils* Mother, when ſhee was with child of him, dreamed that ſhee ſaw a branch of Lawrel growing; and ſhe brought forth a Poet, to whom was given a Lawreat Crowne. Alſo *Hecuba*, Queen of *Troy*, when ſhe was with child of *Paris*, dreamed, that ſhee ſhould bring forth a Fire-brand, that ſhould at once conſume the whole

Country,

Countrey, and it afterwards proved true: For the said *Paris*, of whom she was delivered, was the cause of the ruine, burning, and destruction of *Troy*: Which was interpreted by his Sister *Cassandra*, to whom they gave no credit; whereupon the mischief seized not onely upon the King and Queen, Father and Mother of the said *Paris*, but also upon all the Kingdom, whose miserable destruction is reproved to this day. *Socrates* dreamed, that he saw a little Swan in his lap, whose feathers grew, and presently spreading his wings, and flying on high, sang a sweet and harmonious song: and the day following, *Plato* came to him to be his Scholler, who by his learning and knowledge soared high, and by his eloquence sang sweetly. King *Astyages* dreamed when his Daughter was with child, that there would arise from her Nature a Vine, growing so tall, that the boughs thereof should over shade

the

the Regions of his Dominions; which afterwards fell out accordingly: for the bare *Cyrus* the great King of *Persia*, who was the Master and Lord of all those Countreys, I might beside, allege *Philip* of *Macedon*, Father to *Alexander* the Great, whose Dream *Aristander* the Philosopher expounded: and according to which Exposition it fell out. Also *Cicero*, *Hannibal*, *Calphurnius* and many others, which had Dreams and Visions by night, whose effects came to pass, as great and divers Histories do verifie. But for brevities sake I shall forbear to instance any more particulars, lest I should offend my Reader, with presuming too much upon his patience. Less I would have said, but we sloath to leave the curious unsatisfied.

And to conclude, it seemeth to me great arrogancy in any man, to say, that all Visions and Dreams are vain, and of none effect; which hath already been proved false, by many Histo-

ries,

ries, both Divine and humane: And think it were to dispute against God and wrong to the soul of man, which is (indeed) the mirrour of heavenly things, in making it alwayes in all things unprofitable, a Vagabond vain, and idle; seeing that when the body resteth, the soul seemeth most to reign and rule in her force and vertue, and in her spiritual, apprehensible, and intellectual Nobility. Wherefore I will agree in opinion with *Socrates*, who saith, *That man, whether he live or die, is in the hands of God* who taketh all his affairs in his hand and in care disposeth them at his pleasure, and fore-warns him by many secret and hidden ways, as it pleaseth him.

Reader, I intreat thee to take notice, that the three last Books were written long after the two first, as appeareth. He seeing that in the two former there wanted some things which the diligent and curious Rea-

der

ders might desire, collected and gathered together the things contained in his three last Books: which he would not adde to the two former, for the reason which he giveth in the end of his second; nor yet would publish them by themselves, but rather gives them the same Title, Because they do depend upon the two former, that in some speeches they may seem to be repeated again: But if he repeats any thing, it is either for amplification, or diversity of Exposition.

I doubt not but some men, at the first sight, when they read this Book, will think it a vaine and frivolous thing; for I my self have oftentimes said as much, and before I had seen the Book, I thought as much: But after that by long time and continance I had compared these things with experience, as well in my self as others, I could not but reverence and admire both the Worke and the Authour.

And

And I am of opinion, that there is no judicious Reader, but will yeeld unto this truth; and therefore I shall forbear to produce any further proofs, but commit thee to the perusal of that which followeth: And rest,

Thy loving Friend,

R. WOOD.

The First Book of Artimedorus his Exposition of DREAMS.

Of Dreams either solely Speculative, or Allegorically Significative.

DReams are either Speculative, and agreeable to their vision; as when a man dreams that the ship wherein hee is doth perish, and rising finds it true, and saves himself, with some few besides: Or Allegorical, by one thing signifying another; whereby our soul doth naturally advise us, that under them there is somewhat abstruse, secret, or hid. First therefore, I will set down the definition of

a dreame in general, against which to object, were to loue contention. A Dreame therefore, is a motion or fiction of the soul in a diuers form, signifying either good, or euil to come. Of Dreams such as belong not to others, being onely for or against those which see them, and not meant against, or by any other, shall happen to those onely which see them; as to speak, to sing, to dance, to fight, or to swim. But things which are about the body, or outward things, as beds, chests, moueables, and cloathing &c. although they be in proper and particular; yet it falls out, that often they come to our neighbours, according to the necessity and propriety of the things. And in such sort, the head signifies the father, the right hand the mother, the foot, and the brother; the left hand the wife, the friend, the daughter, and the sister. Howeuer, all those which are done by us, and in us, and towards us onely; we must think that they appertain to us particularly: And on the contrary, all such as are not done by us, nor towardes us, nor in us, shall happen to others; and yet notwithstanding, if they be our friends, and the dreams signifie good, the ioy shall

come

come to us; and if contrary, then the contrary: But if they be our enemies, we ought to think and judge accordingly.

Of the birth.

If any one dreams that he comes out of a womans belly, as to be born into the world, he must judge in this force. This dream is good for him which is poor, for he shall have means or friends which will maintain him; if he be not a trades-man, and of an Art which requireth the work of the hand: for this dream forewarns him, that he shall be without work, as children which have their hands bound together. To him which is rich, this dream signifieth that he shall have no rule in the house, but others shall over-rule him against his will; for children are governed by others. To him whose wife is not with child, it signifieth that he shall lose his wife; for children are not married, nor come at women: But to him whose wife is with child, it signifies that he shall have a son in all things like himself: and he shall be so like him, as if himself were born twice. To Champions and Combatants this

dream is ill: for children can neither go nor run, and cannot assail any man. To him which is in the countrey, that he shal return home, as if he should return to his beginning. To a sick man it signifieth death, because the dead are wrapped in linnen clothes, as children, and laid in the ground.

To be big with child.

IF any one being poor, dream that he is great with child, he shall become rich, and shall gather a great deal of money. If he be rich, he shall be in pain and care. He which hath a wife, shall lose her, having no more need that she shall bear children. He which hath no wife, shall have a gentle one. To others it signifieth sickness. But to be big with child, & then to be delivered, is all one, for it means that the sick person shall die quickly. But to him that is poor and indebted, enduring pain and misery; it is an end and discharge of all his present evils: Also this dream revealeth secrets. This dream is cross to rich Usurers, factors, and all such as are in authority; for that which they had before, they shall

shall lose. But to Merchants and Sailers, or to them which have ships, this dream is good. To many after this dream, hath happned loss of parent.

To have Children.

TO dream that you see or have children of your own, and not other mens, is ill to man and wife: For it foretels care and heavines for necessaries, without the which children cannot be nourished. But the male children bring good success; daughters bring an end worse then the beginning, for they are married with a dowry. I know a man which dreamed that he had a daughter born, and he borrowed money for interest. And on the contrary side, I knew another, which dreamed that he buried his daughter deceased, and it fell out that he was constrained to pay a debt for which he was bound: So then his daughter made agreement with the debt. But to see other mens children is good, when they are fair and well favoured, for this signifieth that a good and happy time is at hand.

Of Children wrapped in clothes, and linnen; and of Milk.

IF any one dreams to see himself wrapped in clothes in fashion of little Children, and to suck some womans dugges which he knoweth, it argueth long sicknes, if he hath not his wife with child for then he shall have a son born like himself. And if his wife hath such a dream, she shall have a daughter. But if any one being in prison hath such a dream, the Devil shall stir up such accusations against him, that he shall not be delivered; and it is not without reason, to judge the like in sicknes. But to seem in a dream to have milk in her dugs to a young woman it signifies she shall conceive, and her fruit shall come to perfection: to an old woman being poor, it signifieth riches; being rich, expence and liberality: to a maid, that her marriage is near; for without the company of a man she can have no milk: But if she be a pretty maid, and hath been long unmarried, it signifieth her death. For all things comming beyond the accustomed age, are evil, some few excepted. To a poor man,

it

it is abundance of money and possessions, if he can nourish others. Moreover, I have knowne by experience, that this dream foretold one that was not married, a wife: and to one that had no children, it foretold children. But to a Champion, and an Artificer, and all such as in their estate travel and move the body, it signifieth sickness. Also I knew one having wife and children, who had this dream, and lost his wife by death, and always after himself nourished his children, exercising towards them the duty of a father and mother together.

Of the Head.

TO dream you have a great Head, is good for a rich man which hath not as yet any great estate and dignity: Also to a poor man, to a Champion, to an Usurer, to a Horse-courser, to him that puts out money to use. For first, this dream foretels Principality or Dignity, in which he must wear a Crown, Scepter, or Diadem. Secondly, great riches and possessions. To a Champion, victory: to a Broker and Usurer, great heaps and sums of money.

But to those who are already in Dignity, and to an Orator, and Judges of the people, this dream brings charges and reproaches by the people: And to him that is sick, it is head-ake. To a souldier it signifieth travel and pains: to a servant, long servitude: and to him which hath chosen a calm life, pain, and anger. But to have the Head lesser then natural proportion, signifieth a thing contrary to the signification of the Head above spoken of, importing difference in respect of the different quality of the men.

Of Long Hair.

IF you dream you have fair long hair, and seem to take a pride therein, it signifieth good, especially to a woman: as also to a Wise-man a Bishop, a Sooth-sayer, a King, and a Prince: For to such as use to let their hair grow, this dream is good, because their profession permits them to keep their tresses. It is also good to others, but not so good; and it signifieth to them onely riches, and those painfull, not pleasant: for one must stay time, and in that time it may be suffer pain before long hair will come,

Of

Of Hair in ill Order.

LOng hair, but out of order, and as it were rather hard and rough hair of ones beard, then tresses; betokeneth to all persons, anger and heavinesse. And I once saw a worthy Gentleman placed in authority, and happy also in all his other affairs, who in a dream seemed to see those which were under him, go before him, and also that they had hair all cut rude, and out of order: Whereupon I told him, that it signified heavinesse unto him. And presently after he was discharged of his Office and Authority, which (you may well think) was grievous unto him.

Of Hogs-bristles, and Horse-hair.

TO dream that you have Hogs bristles, is great and violent dangers, such as the Hog is commonly subject to. To have Horse-hair, is a sign of servitude and misery.

To

To have Wooll instead of Hairs.

TO have wooll instead of hairs, foz. tel
long sickness. and fantasies, and the
itch. Also, if having this wooll on his head
he shall think that it is natural unto him,
if the hairs seem to be changed into any
other thing, we must guess accozdingly;
that is, accozding to the thing wherevnto
we think them changed. To seem to be
without hair about the face, betokeneth
sudden shame, hinderance of present af
fairs: But to see the hinder part of the
head in that sozt, is poverty, and ill luck
in old age. If any one hath the right side
of his head shaved and naked, he shall los
all his male kindzed; and if he have none
he shall sustain hurt. If contrary-wise the
left side of his head be without hair, it is
loss of Cousins and Allies: Foz the head
signifieth the kindzed, the right side the
male, the left the female; and so throug
all the body. To have all the hinder part
of the head naked, is good foz him whic
goes to Law, foz him that is fearfull, fo
him that is shut up and detained by foze
foz he shal fly and escape; noting, that on
canno

nnot catch him by the hair flying.

To see himself polled or shaved.

For to see himself polled all the head, is good for Jesters that use to make men ugh, and to such as are commonly sha- en: To all other it is evil; for it beto- eneth as much as nakedness and barren- ess, if it bring not greater evils, and ore at hand. To Navigators it is evi- ent shipwrack; to sick persons great pe- l, and yet not death: for such as escape hipwrack, or recover after great sick- ess, shave themselves; but not the dead. To be polled by a Barber, is good luck to ll in general; for surely no man being n any dangerous estate, will poll them- lves, seeing those onely regard such out- ard Ornaments of the head, which are ithout sorrow or want: I therefore add y the hands of a Barber, because if any an shaves himself, it betokeneth sudden eavinesse, or very ill luck. Moreover, to e scratched with nails to him that is in ebt, it betokens that he shall acquit him- elf; to others it foretels hurt by them hich scratch them.

Of

Of the Fore-head.

THe fore-head sound and fleshly, is good to all, and signifieth liberty of speech, strength, and constancy. But to dream that you have a fore-head of brass, iron, or stone, to all takers, Vintners and such as live by shameless gain, is good and to these onely: for to others it breeds hate.

Of the Ears.

FOr to have many ears, is good to him that would have any one obedient to him, as wife, children, servants. To the rich it signifies great renown of his good, if the ears be fair and well shapen; but to his ill, if the ears be ill favoured, or deformed. This dream is ill to a servant, as also to him which hath a suit in Law, be he the Plaintiff, or Defendant: but it is good to an Artificer, or one that worketh with his hands, for he shall have many that will imploy him. To lose the ears, betokeneth the contrary to all that is afore said. To clense ones ears, is good news which shall come to us on some side: con-

trary

rary-wise, the ears beaten and chaked, do
ozetel ill news.

Of Emmets going into the Ears.

TO dream of Emmets getting into the ears, is good onely to Sophisters, Philosophers, and School-masters: For the Emmets represent children which will give audience to Sophisters. To others it foretels death; for they are daughters of the earth, and go again to the earth. I know one which dreamed his two ears were filled with ears of Corn, and how the corn fell into his hands, and he heard news that his brothers heir was dead; his heir, by reason of the ears of the corn; and his brothers heir, because the ears represent brothers and sisters. To dream you have Asses ears, is good onely for Philosophers, to others it is servitude and misery. To have the ears of a Lion, or Wolf, or any other cruel beast, is snares and deceit by envie. Moreover, to dream that you have Eys for Ears, signifieth blindness, or deafness.

Of

Of the Brows.

THe brows hairy, and of a good grac
are good to all, especially to women
But the brows naked and without ha
signifieth to all ill success of business, s
gle combat, and grief.

Of the Eys.

TO have a sharp sight, is good gener
ly: but a troubled look signifieth wa
of money, impeachment of affairs. T
him that hath Children, it foretels th
shall be sick. To be blind of both eys,
loss of Children, Brethren, Father, a
Mother: Notwithstanding this dream
is good for him which is in prison, and
him which is very poor; for the first sh
no more sés his evils about him, the sec
shall have wherewith to aid and pleas
himself, as many are ready to lend th
helping hand to the blind. But th
dream hinders such as are making lo
voyages; as also it forewarns him that
in a strange country, that he return
home; for he that hath lost his sight,
nei

neither ſée in a ſtrange countrey, nor find his own houſe. Alſo this dream is bad for a ſouldier, and alſo to all of the dealing trades; for their affairs ſhall have but bad ſucceſs. Alſo, it is croſs to Navigators, and ſuch as contemplate the Stars, and are Wizards. And if any one that is in ſearch of a thing that is loſt, dreams this dream, he ſhall never find it. To Poets this dream is good, for they had néed of great ſléep when they would write verſe. To ſick perſons, this dream brings daily expectations for death. If any one dreams he hath loſt one eye, all above-mentioned and ſignified, will befal him but in part or in half onely. Moreover, thou muſt conſider, that the right eye ſignifieth the Son, Brother, and Father; the left, the Daughter, Siſter, and Mother. To have three or four eys, to him that determineth to take a wife, and hath no children, and deſireth to have, it is good. It is alſo good to an Uſurer, for he ſhall have great ſums of money: but to him that ows, it is ill. It admoniſheth the rich man to kéep good guard to himſelf & his poſſeſſions, by reaſon of ſome fraud and ſecret deceit. But to a Cony-catcher, and a fair woman, to

have

have more eys is not good; for he shall have more eys which will apprehend him, and she shall have many of her Clients attached about her. Moreover, if any one dreameth that he hath eys in his Fæt or Hands, he shall so lose his sight on one side of his body, that the said side shall be diseased, beaten, or hurt. I knew a man that dreamed that his Eys fell into his Fæt, and he fell not blind, but marryed all his Daughters to his Servants. To have another mans eys, signifieth loss of sight: But if one know him whose eys he thinketh he hath, he shall keep his child, or some other great treasure of his.

Of the Nose.

For to have a fair and great Nose, is good to all; for it signifieth subtilty of sense, providence in affairs, and acquaintance with great personages. But to have no Nose, signifieth the contrary, and to a sick man death; for dead mens heads have no Nose. To have two Noses, is discord with his domestical kindred.

Of

Of the Cheeks.

TO have the Cheeks fat and ful, is good to all, especially to women: but flat and ful of wrinckles, signifieth heavinesse.

Of the Jaws and Hips,

THe Jaws represent Cellars, Shops, and other things accustomed to keep Merchandizes or Drugs; the Lips represent those which kiss and embrace us, and which are often about us, as Wife, Children, Parents, and Allies: so that if the one or the other seem to have any harm or mischance, it signifieth unto us, that the affairs of our kinsfolks are not in good plight.

Of the Beard.

TO have the Beard long, thick, and unhandsome, is good for him which is curious to speak well, as an Embassador, an Orator, a Lawyer, a Philosopher, and for those who have a desire to learn Arts or Sciences. If a widdow woman dreams she hath a beard, she shall have an husband

which shall be kind and bountifull: if she be married, then she shall lose her husband, or be separated from him, and govern her house alone, as if she were both husband and wife together, if she be not with child, or at Law; for if the first, she shall have a son; if the second, she shall persever in her opinion, bearing a high mind, and regarding her honour as if she were a man. To a young child, this dream signifieth death: but to him which is now in his youth beginning to have a beard, it is a sign he shall rise by himself, and put himself forward, of what estate soever he be. The beard falling, or cut away, or by force plucked away by the hands of another, as it signifies loss of Parents, so also it is hurt and dishonour.

Of the Teeth.

The upper teeth signifie the best kindred of the house, and the lower teeth signifie the inferiour: for you must know, that the mouth representeth the house, the teeth inhabitants; those of the right side, the men, the other, the women: or otherwise, the right signifie the elder, the left,

the

the younger: the eye-teeth them of middle age; the great teeth the old folks. Wherefore what kind of teeth soever a man dreams he loseth, he shall lose some such personage as that tooth signifieth. But when the teeth signifie loss of goods, by the great teeth are meant hidden treasures, by the other a vessel, or some other thing of little importance. To such as are in debt, what kind of tooth soever falls out, it certifies them that they shal acquit themselves. The teeth falling all at one blow, signifieth that the house shall be forsaken and abandoned of all inhabitants. For such as are sick, to dream that any tooth or teeth fall out, signifieth long sickness, but without death: it were better for him to dream that he should lose all his teeth, for then he should recover the sooner. For a servant to have no teeth, is a sign of liberty: to Merchants, good gain of their merchandizes, charges and traffick. Teeth which do seem to grow in such sort as if the one would exceed the other, signifie sedition in the house; or if they seem to move, though they fall not out. Those which have black teeth, or rotten broken teeth, and dream they lose them, shall be delivered from

their evils and anger. Also by this dream some have lost their old folks. To have teeth of gold, is good for such as study to speak well: to others, it is hurt in their house by fire: to others sickness by abundance of choller. To have their teeth of war, it is sudden death: to have them of lead or tynn, it is also shame and dishonor of glass or wood, violent death: of silver you shall get money by eloquence; to the rich, it is great expence in hospitality and necessary provision. To dream to lose his teeth, and recover others, is change of estate into good or evil, according to the quality of teeth. To dream his teeth are in his hand or bosome, is loss of children. To grate his teeth against his tongue, is to end his pains and miseries by his Eloquence.

Of vomiting of Bloud, and of cholerick and melancholy humours.

For to vomit much bloud, and of a good colour, is good for him which is poor, for he shall get store of money. It is also very good for him which hath no children and whose kindred are in a strange coun-

trey:

trey: the first shall see a child of his own; the other, his kindred returning home. To carry blood, is not good for him that would be hidden. To vomit corrupt blood, is sickness to all. To cast a little blood in spitting, foretels sedition, as I have known by experience. To vomit phlegm (be the humor chollerick or melancholly) is good for him which is in misery, anguish, or sickness; for it foretels an end of all his evils. To vomit meat, signifieth hurt. Also, to vomit his bowels, foretels the death of children to father and mother; and to them which have no children, the loss of the dearest thing they have among their goods: to a sick person, it is death.

Of the Neck, and of having many Heads.

Every furuncle, malady, or imperfection about the neck, head or beard, signifieth sickness indifferently to all. To have two or three heads, is good for him that is poor; for he shall heap up store of goods, and also shall have a wife and children of a good nature: to a rich man it signifieth adversity by means of his kindred.

Of being beheaded.

TO dream that he is beheaded, whether juſtly or otherwiſe, is ill to him which hath a father, mother and children; for he ſhall loſe them. Some alſo having had this dream, have loſt their wives, friends and farm: and others having houſes, have loſt them: And he which hath all theſe things, ſhall not have good luck with them all, but (as I have known by experience) he ſhall loſe that which is moſt neceſſary and which he ſhall eſteem moſt dearly. This dream is good for him which is accuſed of any crime, and is in danger of death: but to Changers, Uſurers, Maſters of Galleys, or Merchants, and all ſuch as gather money, it ſignifieth the loſs of a ſum of money. This dream is good for debtors. He which is in a far Country, and hath this dream, ſhall return into his own. He which is in ſuit for his inheritance, ſhall obtain his ſuit: but in a caſe of treſpaſs, or Money he ſhall be overthrown.

To have a wry Neck.

FOr to have the head turned, so that it looks backward, forewarns, not to go out of his Countrey, and to enterprize no affairs, lest the issue be bad. They which are in a far Countrey, shall return home.

To have the head of any Beast.

TO have the head of a Lion, a Wolf, a Panther, or an Elephant, in stead of his own, is good: for he which attempteth things beyond his power, and hath this dream, shall attain to great dignity and honour. Many desiring Offices, and places of credit, after this dream have obtained them. To dream you have the head of a Dog, Horse, or Ass, or such four-footed beast, is servitude, pain, and misery. To have a Birds head, argues one shall not stay long in his Countrey.

To have his Head between his Hands

IF one dreams that he hath his head between his hands, it is good for him that

hath neither wife nor children, and to him that desires the return of any one far off. And besides, if one be carefull to kemb and trim this head which he seems to hold between his hands, it is a sign that he shall dispose well of his business, & have an end of his evils and adversities. This dream signifieth thus much, if besides that head which one holds in his hands, he seemeth to have another natural head of his own: else not.

To have Horns.

For to dream you have Ore horns, or any other such like violent beasts, foretels violent death and chiefly beheading, it being incident to horned beasts.

Of the Shoulders.

Shoulders thick and fleshy are good to all men, excepting them onely that are imprisoned: to the first it signifies much strength and prosperity; to the other that they shall be long in captivity. If the shoulders be diseased, lean, or broken, it signifieth the contrary to all before said; and

and oftentimes foretels the death, or sick-
nels of brethren.

Of the Breast and the Dugs.

TO have the Breast whole, is good, as also to have it hairy is a sign of gain to men, but to women it foretels widdow-hood. The Dugs fair, and without any evil, is good: and if they seem more gross, yet by good means and grace, they signifie children and possession to come: But if they be sore, as full of ulcers, it is sickness to come. The Dugs falling, is death to her children that dreams so: and if she have none, it is poverty to her self. To have many Dugs, thinking she sees them bigger then is usual to a woman, signifieth she shall follow the trade of good fellowship. To be wounded in the stomack by any familiar, is ill news to old women, and to young men or women it betokeneth glad tidings.

Of the Hands.

THe hands fair and strong, shews prosperity to tradesmen. To him which fears

fears arrests or imprisonment, this dream is doubtfull. You must remember, that we said before, the right hand signified the Father, and the Son; the left, the Wife, the Mother, the Sister and Servant: the right may signifie such goods as are to get, the left, goods already gotten. If therefore one dream that he loseth his right hand, he shall lose something which it signifieth. In general, the hands signifie neither good nor bad. To lose all the fingers of the hand, or some part, signifieth hurt or loss of servants. To Scriveners, Notaries, and Attourneys, it signifieth that they shall want imployment: To Debtors, that they shall pay more then they owe: to Usurers, loss by interest. I knew a man that dreamed he had no fingers, and he was attached by a Creditor that lent him money without an Obligation. To have more fingers then ordinary, signifie the contrary, namely, to owe, and not to pay. Some (though deceived) have thought this a good dream, but it is the contrary; for he that hath more fingers then natural, thinks and finds it ill. And if the over-plus fingers are idle, they make their owner idle. To have hair

which

which cleaves to the joynts, is captivity: but if it cometh on the palm of the hand, it is idleness, especially to Labourers and Artificers.

To have many hands; is good for an Artificer, or handycraftsman: for this dream tells him expressly, thou shalt have so much work, that thou shalt have need of many hands. And to good men also it is good; for it tells them, they shall get children, servants, or money, as I have known by experience: But to wicked men it is captivity, and that some shall lay their hands upon them.

Of the Ribs and the Navil.

ALL the Ribs, and the inner side of the belly, containing the bowels to the privities, is force of body, and abundance of goods and riches: If they seem diseased, they signifie diseases of the body, and consumption of the purse. The Navil is loss of father and mother to such as have them, and to others banishment.

Of the inward parts.

IF you dream you are dead, and see your inward parts according to their natural order, it is good to him that hath no children, and to him which is poor: for the one shall have children of his own, the other riches of his own. But to a rich man, and him which would be close, it is shame and dishonour. It is evil to all, when they dream that their intrails are seen of others; for it betokeneth troublesome affairs, suits in Law, and discredit. But if one dreams he is opened, and yet seeth not his intrails, it signifieth to him, forsaking of his house, loss of children, and death by sickness. It is also comfort for him that is in misery; for he which loseth those parts which causeth pain and grief, surely he shall be delivered out of distress. Moreover, we must think, that the heart signifieth a man, and the husband of the same woman that shall dream thereof; and if a man dreams thereof, it is the wife of the same man that dreams it: Likewise also the Lungs. But the Liver signifieth the Son. Food and the Fog. The

Gall,

Gall, chollerick and melancholly humour, money, and women or wives: the Spleen, pleasures laughter, and vessel: the Belly and Guts, children, for they cry out for meat: likewise they signifie Usurers. The Reins signifie Brothers and Cousins.

Of the Members.

FIrst, the Members signifie the Father, and the Mother, the Children the Wife, the Friend, the Brothers and Cousins: also the force of the body Eloquence and Knowledge; for it is very fruitfull. Again, it signifieth riches and possessions, because it increaseth and diminisheth: Also counsel and secrets, poverty also, and servitude. Also it signifieth dignity, and increase of honour. And therefore, when one dreams that he seeth it in its estate and place, it signifieth permanence of things represented and signified thereby: also increasing, diminishing, and redoubling of things present to all, onely your wife and your friends excepted; for it taketh them away, because a man may not impart their use to any.

Of

Of the Groin and Thighs.

THe Groin signifieth the same things as the Members precedent: In like manner the Thighes; except when they foretel small joy to the rich, or rather expence in many pleasures with loss & hurt.

Of thee Knees.

THe Knées being strong and sturdie, signifie journeys, or other motions and operations of health: but being weak and diseased, the contrary. A tree or branch comming out of the knee, signifieth slowness and hinderance: to a sick man oftentimes death. The Knées signifie the Brethren and familiar Friends, and sometimes Children.

Of the small of the Leg, the Feet, and the Heel.

THe small of the Leg, the Fét, and the Heels, have as it were the same signification as the Knées. To have many Fét, is good for Merchants, and Makers of

of ships; for they shall command many men: and it signifieth rest to the Master himself. This dream is good for a poor man; to the rich it is sickness. Many men by this dream have lost their sight, and malefactors having it, have been imprisoned. To put their Feet in the fire, is ill too, and signifieth loss of goods, children, and servant: But to such as undertake a wager of running, it is good; for they shall run swiftly, as if they had fire on their Feet. Also, if one dream that he hath lost his shoes, and goeth barefoot, it signifies that he shall have pain in his feet: To some it betokeneth much sickness in bed. Likewise to dream that one would fain run, but cannot, signifieth that his affairs shall be difficult, and hard to accomplish.

Of the Back.

The Back, and all the hinder parts signifie old age; therefore as one thinketh his back and hinder parts to be, so shall he be in his age.

Of

Of the transmutation of the person.

TO be changed from little to great, and from great again to bigger, so that you exceed not reason, is good; for it is increase of business and goods: But to be greater then common use, is death. Also it is ill for an old man to be changed into a young man or a young man into a child, for they shall change to a worse estate: but the contrary is good, for they shall come to a better estate. To dream to be a woman, is good for a poor man, and a servant; for the first shall find those which will cherish him as a woman, and the second shall have less pain: But to a rich man it is ill, especially if he have government of any publick thing, it taketh away his Office and Authority, because women must keep the house. To such as exercise bodily labour, it is sickness; for women are commonly sicker then men. If a woman dream that she is a man, and she be not married, she shall have an husband; or if she have no children, she shall have a son, or shall be some way changed into the nature of a man: But if she be both married,

ed, and have a son, she shall be a widdow. To a maid-servant it signifieth she shall have great servitude, and undergo pain as a man. It is good for an harlot, for she shall leave her wicked courses. Again, if a poor man or woman dream that they are made all of gold, they shall be rich: but if they be rich, they shall be circumvented; for gold and silver have no spies. To a sick person it is death. To be of brass, is good for a Warriour, and a servant: for the one shall have victory, and a Statue erected, and the other shall have liberty. To dream that you are of Iron, foreteileth infinite miseries. To be all of earth, betokeneth death, except such as live by earth, as Potters. To be of stone, is to receive blows and wounds. If one dream he is changed into the shape of a beast, he must judge according to the beasts nature; and of that I will intreat in the Second Book, in my discourse of the Chase. I have observed, that it is good for all to dream they are fair, and of good grace, and strong, and yet without exceeding common custome: for to be too fair, too brave, and too strong, is as much as to be ill favoured, faint hearted, and

weak: which things signifie death to the sick and to Lovers ill success, and attachment for treason.

Of Arts, Works, or Exercises.

Whosoever in his dream seemeth to do that which he hath learned and exercised, shall have good success, and is very good to all; foretelling, that one shal come to honour by his business and enterprize: but if in your dream you have not good issue, it signifieth the contrary. If one in his dream doth that which he hath not learned, and it hath good issue in his dream then it is good: but if he find himself hindred, and cannot bring it to good, it is anger, and let of business until he be mocked. To play the Husbandman, or Plowman, to sow, or plant, or dig, is good to him which seeketh a wife, or which hath no children; for the field is his wife, the seed and trees his children, the wheat males, the barley females and abortives: but to others this dream betokeneth sickness and anger. If any one be sick in the house where this dream is, it signifieth death; for the seed and plants are put in the

the earth as the dead. To reap, to cut, to trim vines, and to plough against harvest, signifie that your affairs and work shall be deferred till the accustomed time of doing them. But if the horses seem to sink into the ground, or that the spade, or other instruments of husbandry seem suddenly to be lost: it betokeneth loss of labour, dearth of corn, and ill harvest weather. Likewise, if an husbandman dream that he is ploughing on a hill, and that on a sudden he is loosing the horses, and setting them up in the stable; it betokeneth loss by ill husbandry, and also that the horses shall not stand, but fall sick in the stable. To govern a ship, if one have good success, and honour without peril, provided that it be without doubt or pain, it is good: but if one be troubled with tempests, or if the ship be bruised and broken, it is abundance of evil, which I have often known by experience. For to dream that one is in a Water-mill, signifieth much business; and the water holding back, foretelleth much trouble and difficulty in the performance thereof. To cut and sow in leather, to married folks is good; it is also good for him which would

marry, or get acquaintance and allies, by reason of close and joyned seams. But to dye leathers, is ill to all, and revealeth secrets. If one in his dream seemeth to go on narrow banks and ridges of houses, it is ill; for it signifieth decay and falling into poverty. Also to dream of angling, or fishing, betokeneth much trouble and affliction: but to see medicines, is worst of all. To be a Goldsmith signifieth harm to him which dreameth it, by reason of the poysons & instruments that they handle. To be a graver, turner, or carver of images and figures, is good for adulterers, pratlers, cozeners, and deceivers; because their arts shew other effects then the true. Unto others it signifieth honour; for such with reverent works are shewed unto many.

To work in Iron.

For to work in Iron, and strike upon the Anvile, signifieth noise and suits in Law: the like we must judge in all other arts of the persons which dream them. And we must understand, that it signifieth as much to see the tradesmen working,

working, or their shops and tools, as to see himself use the same Art. Notwithstanding, there is difference between tools: those which cleave and break, signifie discord and hurt; those which unite and bind, signifie profit, marriage or alliance, but to some, hinderance of voyages: those which sow, or smooth, appease strife: those which addres and compass, signifie revealing of secrets, as you may see in Geometricians.

Of Travelling.

If any one dream that he is travelling through a wood, and that he sticketh in the briars and bushes, this dream is evil, for it betokeneth many troubles and hinderance in important affairs. Also, to travel over high hills and mountains, and rockie places, signifieth advancement but with much difficulty obtained: Notwithstanding, if he meet with any one that seemeth to direct him the right way, it betokeneth some friends that will be helpers to him.

Of the Letters.

TO learn the Letters, is good for the ignorant, for some good will betide them, but with labour and fear. But to him which knows the Letters, to learn them again is not good, for it is the part of a child to learn; now it signifieth to him, hinderance of affairs, and ill fame: Onely it is good for him which desireth to have a son; for not he, but his son shall learn. If a Grecian dreameth that he learneth Latine Letters, or on the contrary, any Romane the Greek Letters; they shal travel and go from the one country into the other. Many Romanes by this dream have had Grecians; and as many Grecians, Romanes to their wives. To read well and truly Barbarian or strange letters, signifie that they shall go into their countrey, and have goods and honour there; but to read badly, signifies the contrary: Or that the sick man shall enter into sad thoughts and fears, by reason of the savage and strange speech which a raving man speaks. All Letters in any Language which one cannot read, signifie

anger,

anger, and trouble, for few days, if the writing be little; but for longer time, if it be much.

Of Plays and Pastimes.

TO play with a top is pain and travel, whereof notwithstanding shall come good. To leap, or to run, or to dance, signifieth wantonness in affairs: but to dance without Musick foretelleth want of money. To play at Tennis, signifieth long noise and quarrels, and often betokeneth love towards a whore; for the Ball representeth the whore, because it hath no stay, and it goeth through the hands of many.

Of Plays, Games, and Instruments.

IF one dreameth of the trumpet, to them which would fight 'tis good, and to those which have lost their servants. But it revealeth secrets, by reason of the great sound; but it killeth the sick: Also to servants it promiseth liberty. But to wind a horn is ill, and forbiddeth to undertake any Law suit.

Every Instrument which one may blow signifieth trouble. To dream that you play the publick Cryer, may be interpreted as to sound the trumpet. To play upon a Reed, or upon a Bag-pipe, is good to all. To sing, and play upon the Harp, at Offerings and sacrifices, is good for weddings, and contracting of affinity: but it is ill for other affairs; to many it signifieth the Gout, because of cords and nerves. To play, or see played Tragedies, signifieth travel, fighting, injury, and a thousand evils; but to play merry plays, is a merry issue of affairs: And to hear singing, signifieth deceit.

Of Riding.

TO ride a horse nimbly, is good for all; for thy horse signifies a woman, or a friend, the ship, the Master and guide to govern, and the good friend: So then, as a man finds his horse well, so shall he do all this. The cart signifieth as much as the horse, but that to a sick person it is death, as also a Chariot of four wheels. To ride a horse through the town, is good for him which undertaketh to play a prize.

and

and to a ſick man; for the one ſhall gain the prize, and the other ſhall be healed: But to ride out of town is quite contrary. For one to dream that he rideth on a wild horſe, if he be able to govern him, and to keep the ſaddle it is good; for this dream ſignifieth rule and dignity: But if he fall, or be thrown out of the ſaddle, it is ill, and ſignifieth diſgrace, diſhonour, and reproach. To lead and guide Chariots through Woods and Deſarts, ſignifieth death to all at hand.

Of the Race.

FOr to run, is good to all, except to ſick perſons, when they dream they come well to the end of their race; for it ſignifieth, that ſhortly they ſhall come to the end of their life.

To be put out of Office.

IF any one dreams he is depoſed out of his place, eſtate, and dignity, it is ill to all, and killeth ſuch as are ſick.

Of Wrastling.

FOr to wrastle with any Parent, signifieth strike with him. And among such as are at strife already, he which dreameth that he is superiour, shall vanquish, if they strive not for heritage; for in such a controversie, it were better to be beaten. To wrastle with a stranger, is danger of sickness. If a man fight with a child, and he throw him upon the ground, he shall lose the same friend by death: If he be beaten, he shall have mockery and sickness. It is good for a little child to wrastle with a man; for he shall do great matters more then one would think: But if he wrastle or combat with a Champion, this dream is not good for him. To wrastle with death, betokeneth sickness, or debate and suits in Law with the children or heirs of dead men. But it is good always for the rich man to think or dream that he is in Authority.

Of

Of Combatting.

For to combat with any one, is ill to all men; for besides shame he shall have hurt. Likewise it signifieth much strife and contention: and to be wounded in fight, betokeneth shame and dishonour. Notwithstanding, it is good for such as live by blood-shed, as Chirurgeons, Butchers, and Cooks.

To Bathe, and go into the Hot-house.

For to wash and bathe himself in Baths, and Hot-houses, signifieth riches and prosperity, and health to the sick. But to wash and bathe himself contrary to the common use, as in his cloaths, is evil, and betokeneth sickness, and great anger. It is ill to a poor man, if he be too courageous to wash himself, and if he have many which rub him; for it foreteleth long sickness. In like sort it is evil to the rich if he be alone, and have no body to aid him. In general, it is bad for all not to sweat, or to see the Bath in an open place, or to find no water in it. In brief,

brief, it is ever ill when it is otherwise then custome; for it signifieth ill issue of enterprizes and affairs. To be washed with water naturally hot, is a signe of health to the sick, of hinderance of affairs to the whole. It is good to dream that you wash in Fountains, Ponds and current waters, and in fair and clear floods: but not to swim, for that were a sign of danger, or sickness.

Of Drinks.

TO drink cold water, is good to all; but hot, signifieth sickness, and hinderance of affairs. To drink wine with reason and not to be drunk, is good: but to drink much, and without reason, signifieth much evil: Also, it makes you be in the company of Drunkards. To drink sweet wine, or to see fair women or to sleep under shadie trees, to him that would take a wife, it betokeneth good success in love. All compounded wines, and potions mingled otherwise then naturally, is good for rich men because of their delicacy: But it is evil for poor folks, which never drink them, but in sickness. To drink Urine, signifieth

signifieth sickness: and to drink oyl, signifieth poyson or sickness. To thirst and find no drink, neither in wells fountains, nor rivers, is ill, and a sign not to finish his business; but the contrary is good. If one dreams that he is drunk or sick, he shall be borne withal, as such persons are. Moreover, to drink in vessels or tankards of gold, silver, or earth, is good for all, by reason of the solid matter, and use of the vessels, which signifieth tranquility. Also vessels of horn are good, for they burst not; vessels of glass are evil, because they break easily; they also reveal secrets, by reason of their transparance: Otherwise, these vessels may signifie our Friends which we imbrace; when therefore the vessels are broken, it signifieth the death of some of our Friends or Affinity. I know by experience, that to dream to see a glass broken signifieth shipwrack to Mariners. There are certain vessels with straight mouths which if one shall see broken, they signifie end and issue of tribulation and anguish.

Of

Of Herbs, Roots, and Grains in Pottage.

ALL herbs and roots which have a strong smel in eating, reveal secrets, and signifie anger, with all her attendants. That which is scraped before it be eaten, signifieth hurt, by reason of the superfluity which is cast away. Laxative herbs are good for those which are in debt. Herbs and roots which have an head, and are good nourishment, signifie profit, as a Carrot, strength to them which are at Law for inheritance; for we pluck them out of the ground, with their heads, branches, strings, and veines. Colewarts bring no profit, either to Tavern, or Mine workers; for the Mine is never encompassed with Colewarts. Radishes or Turnips being curled, signifie vain hopes; for they make a great shew and have but a little substance: to sick persons and pilgrims, they signifie danger by Iron, as hurts, and cuts. Cucumbers pilled are good for sick persons. Pompions are good to get friendship and affinity; for other affairs not so good. To eat Garlick and Onyons is ill, but to have them is good: the

the ſick man that dreams that he eats many Onyons, ſhall recover; but if he eat but few, he ſhall die. All Grains which one eats in Pottage are ill, onely Peaſe excepted.

Of Bread.

FOr to eat accuſtomed Bread, is good, as to the rich white bread, to the poor brown: White bread to the poor ſignifieth ſickneſs; brown bread to the rich is impeachment of their enterprizes. Barley bread is good for all. Pap or Gruel, hath the ſame ſignification as Bread.

Of Fleſh, and Fiſh.

TO eat fleſh which one hath dreſſed himſelf, is good; except Beefe and Mutton, which ſignifie lamentation, loſs, and anger. Swines fleſh is very good for all men eſpecially roſted, for it ſignifieth ſpeedy profit. But to dream that you eat raw fleſh, is not good, for it foretelleth loſs of ſomething of yours. I know by experience, that to dream to eat the fleſh of any ſtranger, is good: but if the party

be

be known or familiar, he shall die. To eat little Birds, and a green Goose, is good for all. To eat Venison is good, for it signifieth to take much good from his enemies. To eat fresh Fish is good, so they be not little ones, because they are nothing but little bones, and signifie enmity towards their familiar friends. All salt meats, whether they be flesh or fish, signifie either neglect of business, or anger and sickness.

Of Cakes, Capers, and Olives,

CAkes without Cheese are good; those which have both, signifie deceit and treason by Welshmen. Of Capers and Olives, and all Confections to keep also of other stamped and compounded things, I will not speak, because they are not good to dream. Notwithstanding if one dream of Banquets and great Feasts, it is very good and prosperous; for this dream foretelleth great honour and preferment.

Of

Of Fruits.

TO dream of Summer Apples, which are sweet and ripe, is good; for they signifie a good time and joyfulness. Sour Apples, or other, signifie noise and sedition. Quinces signifie heaviness. Almonds, Walnuts, and Filberts, are trouble and anger. Figs in their season are good, especially the white: out of season, they are calumnies and detractions. Raisins in season and out of season are good, and most often they signifie good by women. Pomgranates signifie stripes, by reason of their colour. Peaches, Cherries, and other such fruits being ripe, signifie deceitful pleasures, when one dreams he eats them in season: but being out of season, they signifie travel and labour in vain. Mulberries signifie the same that Pomgranates do. To see the Mulberry tree, signifies linage and generation to him that sees it; but it must not be plucked up, or rooted out, for then it is loss of children. Pears of the last year are good, but wild Pears are good onely to Husbandmen.

Of Houshold-stuff.

The pots signifie the life, the platters the estate and actions of the life, as also the Earth: wherefore according as such things are of base and small, made great and precious, or the contrary, so we must judge of the things signified by them: the changing of them into better, is good; into worse, is ill. So also you must judge of all other Houshold-stuff. The Candlestick represents the wife, the Light or Lanthorn the master of the house, or the spirit of him which dreams it or also love: the Andirons signifie the life, or as the Earth, the estate and conversation entirely; and the wife the Table in like manner: the Bedstead, and Cushions, and all their appurtenances, signifie the wife of him that dreams it, and all the estate of life. Vessels of wine are the ministers or servants: the trestels which bear up the table, are the masters of the house, governours, farmers, and enclosers: the garners, butteries, coffers, and cabinets, signifie the wife.

Of

Of Oyntments and Paintings

TO dream that you are annointed, and painted, is good for all women, except wicked: for men it is ill signifying shame, except to those which are accustomed to use them, as Chirurgeons, Painters, &c.

To Dance and Sing.

TO see to dance himself alone, or only in the presence of the household-ers, is good for all: In like sort also to see his Wife, his Children or any of his Parents dance, is good; for it is great abundance of mirth and goods: but to him which is sick, or hath any disease about him, it is evil. Also, to dream you dance, or see dance any of your affinity, in the presence of strange people, and unknown, is ill to all. Moses a child leap and dance, is a sign that he shall be deaf and mute. If a servant, or a Sayler do dream that he danceth, it is evil; for the first shall be beaten, and the other in danger to perish in the water. To him which is in captivity it is good, for he shall have liberty. To dream that

you dance in a high place, signifieth to fall in fear and danger; if he be a malefactor, he shall be hanged. To jest to move laughter, and to counterfeit others, signifieth to deceive some body. To dream you sing well, and in measure, is good for Musitians, and indifferent to others. But to sing without harmony, is a sign of impeachment of affairs, and poverty. To sing by the way is good, especially if you follow a Cart; for it signifieth you shall live honestly and merrily: But to sing at the Bath is ill, and signifies loss of voice. Many by this dream have been condemned to captivity in the Prison or Galleys. To sing in the market or publick places, is shame and dishonour to the rich, and imputation of folly to the poor.

Of Crowns of all Flowers,

CRowns of Flowers in season, are generally good. Crowns of withered Lilies are bad for all. Of Violets in season, are good; out of season, bad, the white worse then the blew. Crowns of Roses in season are good for all, but the sick, and those which hide themselves: for the first shall

shall die, because Roses wither quickly; the other shall be manifested and revealed, because Roses smell. Crowns of French Marigolds are good for all, especially for those which are at Law, for they have a colour which lasteth. Crowns of Flower-de-luces defer affairs with hope. Crowns of Cresses, Fetherfew, the flower called Patience, and Marjoram, are ill to all; for most often they signifie sickness. A Crown of Parsly, or of Smallage, is death to the sick. Crowns of Palm, or of the Olive-tree, signifie marriage of a maid of the same house or linage; the Palm a Son, the Olive-tree a Daughter. The foresaid Crowns signifie good estate and dignity to a Champion, and to any of low estate which desires them. A Crown of Oak or Ivy, signifieth as much as the Palm; and one of Myrrhe as much as one of the Olive-tree. Crowns of war are ill for all, especially for the sick. Crowns of wooll, signifie poysons and prisons: of salt or brimstone, signifieth to suffer hurts or troubles, by men of might and authority. A Crown of Gold is ill for a servant, if he have not the rest, I mean the Robes of a King, and the Signory after him: it is

also evil for him: which is poor, for it is beyond his estate: to the sick, it signifieth death shortly; for Gold is pale, and heavie, and cold, and in all points like the dead: also it revealeth secrets, for he which carrieth a Crown of Gold is well marked: but I have known by experience, that this Crown presented by a dream, hath brought honour and profit to the rich and mighty, and to Magistrates and Judges. To be crowned with Onyons, is profit to him which seemeth to have such a Crown, but hurt to those which are about him.

To sleep.

TO dream that you sleep or slumber, signifieth impeachment of affairs, and is ill to all, except those which are in doubt or expectation of some danger; for this dream delivers them from pain and care: but to dream that you wake again, importeth action and operations. To sleep in the Church, to the sick is health; to the sound man sickness, or great business. To sleep in the way, or in the Church-yard is death to the sick, and hinderance to others.

To say, or hear say, Farewell.

He that dreameth he takes his leave of any one, and biddeth him farewell, it is good, if he hath a Son, Friend or Kinsman undertaking a voyage at Sea, or making a journey into the Countrey; for it foretelleth they shall have a speedy return, and good success in their undertakings. Also, if any one seemeth to bid you farewel, it is good for him that dreameth it, if he hath a suit in Law, or if he undertaketh any design that may bring in profit. Likewise, if a Batchelor dreameth this dream when he goeth about to obtain his Mistress, it foretelleth that he shall assuredly obtain her.

Certain Observations collected by the Translatour.

If one dreameth that he sees his Beard fair, long, and thick; the fire fair and clear on the Harth; his Hose and Shoes new, well knit, and clean; the Rain fall

on him, or about him; to see some little piece of gold or silver, or his purse in his hand; to walk pleasantly and delightfully on the way without hinderance; to see or eat some little quantity of Eggs, or Pease, or sodden Pork, and sweet Apples: they signifie good success in affairs, or some profit to redound to the dreamer within four or five days. But to dream of Fairs and Markets, foretelleth that the dreamer shall have his pockets pickt, which is usually done in such places.

When one shall have hinderance of affairs, or ill success in any thing; he shall see or sound Bells, Trumpets, or sing Sonnets; he shall see, hold, or eat Cherries, Walnuts, or Hazle Nuts, or shall remove Gravel: he shall likewise see Physitians, or Attourneys, or speak with them.

When one dreams that he comes down a ladder, or that he sees his Hose or Shoes broken: it betokeneth that he shall have loss of money.

The End of the First Book.

The Second Book of Artimedorus his Exposition of DREAMS.

To Watch.

TO dream that in the Night one watcheth in a Chamber, signifieth to the rich, great affairs: to the poor, and to those which would use any subtilties, or deceits, it is good: for the first shall not be without work and gain; and the others undergoing their attempts with great subtilty, shal come to the height of their enterprize.

To

To go out and salute one.

TO dream that you are going out of the house in the morning, and are not hindred nor stopped, is good; for it signifieth your business shall have good issue: But not to be able to get out, nor find issue out of the house, is hinderance to those which would travel, and impeachment of affairs, and long sickness to the sick. To salute his familiar friend, to speak to him, and embrace him, is good, for it signifieth that you shall speak and hear good news: But if they be not our very familiars, but only simply known to us, the dream is not so good: If they be our enemies, it signifieth that we shall enter into friendship with them. To kiss the dead, to him that is sick it signifieth death: to him which is in health, it forbids him to speak of his affairs at that present because he hath kissed the mouth of the dead: Notwithstanding, if the dead party hath been our pleasant and private friend, it hindereth not a whit, either to speak or undertake any thing.

Of

Of the Apparel in general.

THe habits accustomed, and agreeable to the season, are good; as in Summer an habit of Linnen cloth and fine Wooll, in Winter a new garment, and of strong Wooll. To him onely which is at Law, and which is a servant desiring liberty, new apparel is bad, because he must have long time to use them, and refuse them again. A white garment is good onely to Priests: to others it signifieth trouble: to Mechanicks it signifieth they shal have no work: it also revealeth Malefactors. To the sick it is death, but the black garment it is health. Notwithstanding, I have often seen poor men, servants, and captives, having dreamed they were attyred in black, died. This black habit is bad, except to them which would do secret things. To have a garment of divers colours, or scarlet, for Priests, jesters, and Stage-players it is good; to others it signifieth troubles, dangers, and revealing of secrets: to the sick it is, they shall be tormented with strong and abundant humours. A robe of scarlet to servants and

rich

rich men is good, signifying liberty and honour or dignity: It killeth the sick, and bringeth greater poverty to the poor: to many it hath signified captivity; for the man clad in purple or scarlet, must also have a diadem or a crown and many about him to guard his body. Every such robe dyed in scarlet, is to some hurts, to others an Ague.

A womans gown is good onely to those which have no wife, and which come upon Stages to play: Others after this dream lose their wife or fall into great sickness, by reason of the delicacie and effeminateness of those which wear such garments. And yet notwithstanding, in cause of rejoycing, and assemblies, neither gowns of divers colours, nor womens gowns are bad. To have a gown of the fashion of some strange Nation, is good luck among strangers, to him which purposeth to go, or remain, or lead his life amongst them: to others it is sickness, and hinderance of affairs. To have a delicate and sumptuous gown, is good for rich and poor: for to the first, their present prosperity shall continue; and to the other, their goods shall increase. Broken and torn

gowns

gowns, is hurt and hinderance of affairs.

A Coat, a jacket, or short cloak, or shirt of woollen cloath, is anger, and loss of a Law-suit: wherefore it is better to dream you lose them, then you have them. But the loss of any other habit is not good, except to the poor, servants, captives, and debtors; for these garments being lost, argue loss of evils which encompass them: for others it is not good to dream of loss or nakedness; for it signifieth loss of goods and pleasant things. A fair and brave gown, and of divers colours, is good for a rich and joyfull woman; for the one keeps her brave for her pleasure, the other divers colours argue her profit. For to dream of shifting a shirt or smock, or that the cloathes are fallen from the bed, doth signifie hard lodging, and much shifting in other Countreys. It is always better to dream to have good, fair, rich, and cleanly garments, then little and dirtie, except onely to those which exercise slovenly and dirtie trades.

To dream one washeth his Garments.

TO dream to wash ones cloathes, or an other bodies, is to stain, and lose, or escape some hurt and danger about the body or life; for cloathes being washed, lose their uncleanness. This dream also sheweth, that some body shall learn and perceive our secrets: for to wash, is to take and amend, or correct; and therefore it is an ill dream for them which are in doubt to be reproved or surprized.

Of exterious Braveries.

RIngs of Iron about one, do signifie goods, but with labour. Also Rings of Gold which have Stones, are good; for those which have no Stones signifie pains without profit. But always massie and full Rings are better then hollow, which signifie deceit and falshood, and greater hope then profit. Rings of Amber, Ivory, and such like, are good onely for women. Carcanets, Chains, Pearls, precious Stones, and all adornings of the head and necks of women, are good for women:

women: To widdows and maids, they signifie marriage; to those which have no children that they shall have; and to those which have husbands and children, they betoken purchases and riches: for as women are provided of these deckings, so shall they be stored of husbands, children, and goods. But to men this dream signifieth deceit, craft, and confusion in accounts of money, not because of the matter, but of the form and fashion.

Of Gold, and loss of Rings.

For a man to dream he hath Gold, is not bad, because of the matter, as every one will say; but contrariwise, it is good, as I have known by experience: But oftentimes, when one hath dreamed that he hath too much, or an excess, and ill agreeing to the ser by reason of the fashion and figure; as to men, billiments, chains, and carquenets: it happeneth in like manner, as for poor men to dream of a Crown of Gold, and Plate, and great pieces of Gold: For when any one shall have such a dream, the Gold signifieth evil, not in respect of the matter, but the workman-

ship

ship and figure. But if the head-tyres be lost broken, or bruised in the dream, it is loss to a woman. If any one dream that his pockets are full of money or gold, it betokeneth that he shall receive but little money. And if a man dreameth that he hath found gold, and cannot tell where to hide it; or that he hath found a purse of money, and is afraid to be taken with it: it betokeneth that he shall have loss by a woman. Loss of Rings, to a man, signifieth not onely the loss of them that had charge over his goods, as the wife, the tennant, &c. but also the loss of his goods, lands and possessions; or that he will not lend, or give away any more, to such as he hath lent, and committed charge to beforetimes. So many this dream hath foretold loss of eys; for the eys have some agreement with the rings, by reason of the radiance of the Stones. But when as your dreame is either of Hose or Shoes, we must judge as of the Apparel.

Of

Of the Kembing ones self, and of curled Hair.

TO dream to kemb him or her self, is good both to man and woman, for it signifieth to go out of evil time and affairs: But to plat and curl his haire, is good onely for women, and Courtiers which use it; to others it is debt, and impeachment for money, and sometimes imprisoning and sedition.

Of the Looking-Glass.

TO be before a Looking-Glass, and to see themselves according to their true shape, is good for him and her which would be married; for the Glass representeth to the man his Wife, and to the woman her Husband: To those which are married, it betokeneth Children: It is also good to sad and afflicted people; for it signifieth they shall soon pass out of heavines, because heavie men look not in a Glass. But this dream to the sick is death. Others by this dream have gone into a strange Country. To see himself in the

Glass not such as he is, signifieth he shall be made father of Bastards, or other mens children. But to see himself more ill-favoured and deformed, is heavinesse and anger. Also to dream to see himself in the water, is death to the dreamer, or some familiar friend of his.

Of the Ayr, and that which is there done.

THe Ayr clear and pure, is good to all, chiefly to those which have lost goods, and which would make voyages. The Ayr troubled and cloudy, on the contrary, signifieth hinderance and anger. Rain without great wind or tempest, is good for all except to those which go into a strange Countrey, and those which have their vocation and work abroad without shelter. Little Rains and drops of water, is good for Plowmen; to others it is little gain. Great tempestuous Rains are troubles, hurt and dangers, except to those which are servants, poor, and afflicted; for it argues short deliverance from their present evils, as presently after so sudden a Tempest cometh fair weather. Snow and Ice seen in their season, signifie nothing, but that

the spirit, when the body sleeps, remembers the cold of the day. But out of time and season, it is onely good for Plowmen: to others not; for it argues that their business shall go forward coldly, and forbids them to travel. Hails are troubles and heavinesse, and reveals secrets. Thunder without Lightning, to servants trouble and falshood: but Lightning without Thunder, vain fear, and without cause. To see the elementary Fire clean, pure, and clear, not great nor thick, are threatnings to some Nobles, and men of great Estates: But large Fire, and thick, is approach of enemies, poverty, and famine. In what place soever the fire is, and from what place it comes, be it from the North, South, East, or West, from that five shall the enemies come, and about those Regions shall they run; or else there shall be famine: but yet it is worse to dream that he carries the fire. To see in your dream, torches and burning flames fal from heaven, signifieth that Wood-stacks, Colonnies, and trees shall be burnt: it is also great and extream danger of life to him that dreameth it. Lightning without tempest, falling near, without touching the body.

signifieth change of place: falling before a man, forbids travelling. To be touched and smitten with Lightning such a dream is good for those which would not have their sin and poverty hidden; for others will reveal them: To the rich and mighty men, adorned with great dignity, as that of a Scepter, or Crown of gold, it is good; for the fire resembleth the gold: To others, this dream signifieth loss of goods. Moreover, to those which are unmarried, it signifieth marriage, be they rich or poor; but it breaketh marriages made, and maketh friends enemies; for Lightning looseneth, but uniteth not. Those that have children, upon this dream shall lose them; for the tree touched with Lightning, withers, and loseth both fruit, flower, and bud. To dream of Lightning, maketh Champions honourable, and graceth Orators, and all such as would shew themselves, and make appearance. Also it is good for him which is at Law, in case of honour and renown; though loss in cases of possessions and houses, but not loss of Land to them which possess it: to those which pretend to take possession, it denies entrance. Also it signifieth to him which is in a strange coun-

trey,

trey, that he shall return to his own; and to him which is in his own, that he shall die there. You must understand it is all one to dream you are onely touched on the head, or on the stomack, or to be burned by the Lightning: but take heed lest you dream you are all burned and consumed by the Lightning, for it is death to him which dreameth it. Also you must know, that it is not good to be scorcht with lightning being with his face on the earth, or lying on ones back, or being in a ship; but onely being upright upon his feet, or sitting in a Royal and Majestick Seat.

Of Houshold Fire.

TO dream you see fire on the Earth, clear, and little, is good; but much is ill. Little and clear, is abundance of goods: dead fire is poverty; and if there be any one sick in the house, it is death. To hold torches and fire-brands by night, is good, especially to young folks, to whom most often it signifieth love, with pleasure and effect: but to see another hold a torch, is ill to those which would be secret. A burning light in the house, clear and clean,

is affluence of goods to the poor; to unmarried persons marriage; to the sick, health: but an obscure and troubled light, is heavinesse, and death by sickness. A light put out, is health to the sick for soon after one will light it again. A Lamp of Wax is either great goods, or great evils, according to the disposition of the light. A lamp of earth signifieth least hurt: the one and the other reveal secrets. A lamp seen in a ship, is a sign of great joy and tranquility to Navigators.

Of burning Houses.

HOuses burning with a cleare fire, without falling or diminishing, is riches to the poor; and to the rich, higher estate and dignity: But the houses which burn, or fall, or consume, are ill to all, and signifie death of masters, children, servants, parents, or friends. In like sort, trees burning before or within the house. The door of the house seeming to be on fire, is death to the good wife, and danger to him which dreams it. To kindle the fire easily in the Oven or Earth, is a sign of generation: but for it to go out straight after, is hurt.

Of Dogs, and the Chase.

THe Hayes and Ginnes, and all such things to ensnare and surprize beasts, are ill unless to them which seek servants run away, and a thing lost, for then it signifieth speedy recovery. It is better to set and hold them your self, then to see another hold them, in as much as it is better to trouble then to be troubled. Greyhounds going to the Chase are good to all, and signifie actions and imployments ensuing. To such as are accused, and are in suit of Law, they are ill: but returning from hunting, they take away fear, and hinder a workman. A houshold Dog signifieth farms, servants, and possessions to come. Another mans Dog fawning on us, signifieth craft and deceit against us by his master: Biting and barking at us, signifieth injuries, adversities, and oftentimes Agues. Little Ladies dogs signifie delight and pastime,

Of Beasts of all sorts.

A Sheep signifieth advancement, and obtaining of goods, wherefore it is good to dream you have many of them, or see them of others, and feed them; especially to those which desire to handle Government, and charge of people, and those which have attained thereto already. It is also good for Sophisters, Pedaunts, and School-masters. The Ram signifieth the Master, or the Prince and King. It is good to dream to be lifted on high surely, and by plain and easie places, especially for Orators, Attorneys, Proctors, and all those which desire to heap up gold and silver by their labour. Goats signifie no good, but are worse to Navigators. Asses bearing charge, strong and obedient, are good for friendship and company, and signifie the wife, companion, or friend, being not proud above their estate, or fierce, but gentle, and very obedient: they are also good in all affairs and enterprizes. Mules are good for all works, especially husbandry; only they cross weddings, or procreations. If the Asses or Mules are hot, or mad, and

do any hurt, or be savage, it argueth deceit by some of our own house, or subjects. Mules also signifie sickness, as I have known by experience. Oxen in labour are good for all; but in a herd they are trouble, divulgation, and peril. The Bull signifieth any great personage, especially if they threaten or pursue you: to Mariners it is tempest, and if he wound you. it is hurt and shipwrack by some inconvenience which shall fall from the top of the Mast, as I have often experienced, & it daily often fals out. Thus much shal suffice concerning domestical and familiar beasts.

Now let us speak of wild and savage beasts. To see a gentle, familiar, and fawning Lion, signifieth good, and profit; by the King to a man of war; by the sentence of the Judges, to the Wrestler, or Fencer; by the Magistrate, to the mechanick; and by the master, to the servant: For the Lion representeth these persons for his force and might. But if he be hot, and would hurt, it signifieth fear, and sickness, and threatning by such persons, and danger of fire. To see or have the fore-head of a Lion, is good for all, and most often the begetting of a man-child: the Lioness signi-

fieth as the Lion, onely leſs goods, and leſs hurts, and not by men, but by women. I have alſo known by this dream of a Lioneſs fearing or biting, rich perſonages have fallen into crimes and accuſations. The Leopard ſignifies (both the man and the woman) wicked and deceitfull, by reaſon of the diverſity of colours: alſo people of a ſtrange countrey, ſickneſs, exceeding fear, and ſore eys. The ſhe-Bear ſignifieth the wife, ſickneſs, and return from a ſtrange countrey. The Elephant ſeen in a dream is fear and danger. I have often obſerved and known, that the Elephant affrighting one ſignified ſickneſs, and catching and killing one ſignified death. I knew in Italy a rich and healthful woman which dreamt that ſhe was mounted upon an Elephant and ſhortly after died. You muſt underſtand, that every wild beaſt generally repreſenteth our enemies; and therefore it is always better to overcome them, then to be overcome of them. The Wolf ſignifieth the year, and a cruel enemy hunting plainly againſt us. The Fox ſignifieth the ſame that the Wolf, and an enemy hunting ſecretly by ſurprizing and ſpying; and moſt often, deceit by a woman.

The

The Ape signifies a malefactor and deceiver. The wild Boar signifieth rain and tempest to those which travel; and to such as plead, a strong adversary: to plowmen, sterility; and to him which marrieth, a rude and angry wife: To ships it signifieth the governance and course; and in land journeys, the way easie or hard to hit. In other places it signifieth, that there are fugitives and deceivers, false and perjured persons, fearfull, and unassured. One may judge of every other beast according to the former manner, and by those to whom they appertain. And you must remember, that domestical beasts, which shew themselves fierce and savage, signifie ill; and contrary-wise, cruel and savage beasts, which in your dream represent themselves gentle and domestical, signifie good. Besides, they signifie exceeding profit if they seem to speak our language, especially if they say any good thing, or joyfull; and all which they speak commonly falleth out.

Of

Of creeping Beasts.

THe Dragon signifies a King or Lord, and the time for his length; also riches, gold and silver. When one dreams that he comes and gives any attempt, or speaks, it signifies great goods: if the contrary, it signifieth evil. A Dragon folded and wreathed, and terrifying, signifieth great danger, and captivity, and death to the sick. The Serpent signifieth sickness, and enmity: and if any one seem to be governed by him, sickness and enemies shall sorely handle him. The Asp and Adder signifie money, and rich wives. I have known by experience, that these two beasts coming towards us wreathed and wound together, have been arguments of good, especially if they bite us. Any beast which one dreams that his wife carrieth hid in her bosome with pleasure and pastime, signifieth she shal be corrupted by the enemy of him that dreams it: but if she be fearfull and sad by reason of the aforesaid beast so carried, she shall be sick, and if she be with child, her fruit shall be endangered.

Of

Of Fishing.

NEts, and all other instruments of Snare to catch Fishes, signifie the same which the Hayes and Ginnes in the Chase, of which we have spoken above. So a Line of silk, or horse-hair, and wrought, signifieth deceit and craft: wherefore it is always better to dream you hold them your self, then that any other hold them. To catch much fish together, and very big, signifie to all, gain and profit; except those which exercise an Art or Trade which requires sitting by it, and Waiters, Teachers, and School-masters: For the first cannot fish and do their trade; the others shall have foolish Schollers and Auditours, because the fishes are mute. To catch little fishes, is heavinesse, and no profit. Every fish of divers colours, is poyson to the sick, deceit and treason to the whole. Red fish signifie to servants and malefactors, torments; to the sick, gross Fevers and inflamations; revealing to those that would be secret. Fish which have scales, & which one may pil, are good for the sick, captives and poor, and to every afflicted person; For

it

it signifieth to them, abolition and loss of evils wherewith they shal be encompassed.

Of Frogs.

FRogs are abusers and praters: But to see them in a dream, is good for those which live upon the Commons. I knew a man, who dreamed that he beat with his fist, and the knuckles or joynts of his fingers upon Frogs; and it fell out, that his Master gave him authority over all the affairs of his house. So then one must think that the Pound represents the house, the Frogs the inhabitants, and the striking of his fingers the commandement.

Of great Monsters and Fishes of the Sea.

TO see a great Fish in the Sea, is good for no man, onely the Dolphin excepted, which promiseth wind from the place from whence he commeth: But out of the sea every Fish, and great Monster is good, for they can hurt no more, nor save themselves: And therefore, besides that our dream signifies that our enemies cannot hurt us, it saith moreover, that the wick-

ed

ed shall be punished. Notwithstanding, the Dolphin being seen out of the sea, is not good; but signifieth the death of some of our good Friends.

Of Dive-dappers and Cormorants.

TO see in a dream Dive-dappers and Cormorants, and other such like Birds of the Sea, is peril to Mariners, but not death. To others they signifie their Friends, and Whores, Deceivers, and wicked perjured Pyrates, which haunt Rivers and the Sea. And if in dreaming he sees these Birds, and lose any thing, he shall never recover it again. Ducks also, and Drakes and other Birds of the River, signifie the like.

Of dead Fishes.

TO see or find Fishes dead in the Sea, is not good, for it betokens vain hopes But its better to catch them or buy them any way. Also it is good to eat them dress, and according to their dressing you must judge as followeth. To see a Fish in his Chamber, is ill to a Sicker, and to the sick,

sick. A woman with child dreaming that she hath a Fish instead of a Child, according to the opinion of the Ancients, she shall have a dumb child: But as I have known, it signifieth more often she shall have a dying child, or of little life.

Of Birding, or hunting of Birds.

THe Lime-twigs and Glew, is the return of those which are far off, the recovering of Fugitives, or any lost thing. Of the Nets and Nays to catch Birds in, we must judge as of those of wild Beasts.

Of all sorts of Birds.

GReat Birds are better for the rich then the poor, little and tidie are the contrary. To see an Eagle flying over a stone, or a tree, or in a high place, is good for those which would undertake business: but to those which are in fear, it is evil. Also it signifieth return of him which is in a far countrey. And if his flight be far, and at ease and pleasure, it is good, and signifieth that the business shall have end, but not so soon. An Eagle flying, and falling

ling upon the head of him which dreameth it, signifies his death. To be mounted upon an Eagle, signifieth to Kings, Princes, and mighty and rich personages, death: but to the poor it is good; for they shall be welcome, and received of all rich men, from whom they shall draw great profit: Oftentimes it signifieth changing ones Countrey, and going into another Nation. The Eagle threatning, signifieth threatning of some great personage: but being gentle, or giving any thing, or speaking, hath been found a good dream by experience. The woman which dreams that she hath conceived an Eagle, shall bear a child which shall rise (according to his quality) to goods and honour. To see a dead Eagle, is good for a servant, and him which is in fear; for it signifies the death of the Usurer and threatner: to others it is hinderance of riches. The bird called a Gripe, is good for earthen Potters, Tanners and Dyers of leather: but to Physitians and Patients they are evil. Also they signifie wicked Scriptings, and robbers dwelling without the town; and evil in every thing. The Falcon and the Kite, signifie thieves and robbers. The Crow may sig-

nifie the adulteress, and the thief. The Raven signifieth hinderance of affairs, an old wife and winter. Batts signifie nædy folks, and trouble in vain: which the Jay also signifieth. Wild Pigeons signifie wild and dissolute women; and tame Pigeons signifie honest women and matrons; especially pleasure in business: and in case of friendship, company, and reconciliation, they are good, because they flock together. Cranes and Storks seen in a flock, signifie that thieves and enemies should be fled from; in Winter, bad weather and tempest; and in Summer, drought: But being seen alone and apart, they are good for a traveller, and signifie the return of him which is far off; they be also good in case of weddings and procreations, especially the Stork, by reason of the aid and nourishment which her little ones give her. The Swan signifies a man Musitian, and his musick revealeth secrets by reason of his colour. Being seen of the sick, it signifieth health: but if he sing, death; for he never sings but near death.

Of

Of Flyes.

Bees are good to Plowmen, and to such as thereby get profit: to others they signifie trouble, by reason of the noise they make: and wounds, by reason of their sting: and sickness by reason of their honey and wax. Flitting upon ones head, they are good to him which should be a thief or Captain: to others they signifie evil especially death before people or souldiers. To shut in these flyes, and also to kill them, is good to all, onely except to Gardiners, men and Plowmen.

To Sayl.

TO dream to sayl well, is good for all: but to be in a tempest upon the River or Sea, is ill, and signifieth heavinesse and danger. To suffer shipwrack, the ship being overwhelmed or broken, is most dangerous to all, except those which are detained by force: for to them it signifieth releasing and liberty. It is always best to sayl in a great ship which hath charge: Also, it is better to sayl by sea, then by

land. To have a mind to sayl, and not to be able, is hinderance of affairs. To see from the land, ships on the sea sayling at their ease, is good for all, and signifieth to travel, or to return from travel. or messengers and news from seas. Ships going from a haven to sea, signifie good and slow affairs, but arriving to the haven, the contrary. For the artificial haven signifies always our friends and benefactors; the rocks, those whom we love by constraint; the anchors surety, but hinderers of voyages, the ropes which keep the ship at land, are debts and impediments; the mast signifieth the master of the house, or Galley. To see any part of the ship on fire and burn signifieth danger, lest she break on that side, or danger to him which by that side of the ship is meant.

Of Husbandry.

The plough is good for marriages, procreation, and Fairs, but it requireth time. The Pale is good, yet not to servants, wherefore it is better for them to see it broken. The Sythe is hurt, for it cuts all, and signifieth the time of half a year.

year. The Hair signifies the woman, and her profit: the Cutter of the plough, the Wood the Fan, and the Sive is hurt, departure and loss: the Tart is the life of him that dreams it. To dream to cut Wine or reap out of time, signifieth that your business shall be stacked until such time as men use to cut vines, and mow. Sheaves of corn, or like grain, are also hindrance; for this is not ready meat. Holes in the earth, ridges or secret places of the earth where grains are sowed, or hidden, signifie the wife, the life, and the goods of him which dreamt it. Hedges, pales, ditches, set for limits and confines of inheritances are ill; yet to such as are in fear they signifie surety: they hinder travelling; but in other affairs signifie aid, friends, and support in necessity.

Of Trees.

The Oaks are people, and also folks: the Olive tree is the wife, the combat, principality, and liberty; therefore it is good to see it flourishing well, bearing fair and ripe fruit in season. To beat down Olives, is good for all but servants: to ga-

ther Olives on the ground, or tread upon them, is pain and anger. The Bay tree is a rich and fair wife, it is also ill success of affairs, because it is bitter: but for Physitians, Poets, and Divines, it is good for their Art. The Cypress tree is patience, and lingring. Pine trees, and bodies of Firr trees, have reference to patrons and mariners, because that thereof men make ships, and also Rozen: to others in Ignifieth sloth, and fear. Orange trees, Pomegranate trees, Apple trees, and Pear trees, must be accounted of as their fruits, of which we spoke in our first Book, in the speech of meats. Pine-trees, black Poplars, Elms, Ashes, and other such like, are good onely for Souldiers, Joyners, and Carpenters: to others they are poverty, because that they are trees without fruit. Beech and Myrtle trees are wanton women, and are good for those which would undertake any such businese, and for the sick: to others they are pain and labour.

Of the Dung.

COw-dung, horse-dung, and all others (except mans) is good onely to a plow-

plowman; to others it is heavineſs and hurt. It hath been proved by experience, that it is profit to ſuch as are of mean Eſtate. To ſee great ſtore of mans dung is great evil; eſpecially, to be found therewith is moſt evil. To lay his dung in his chamber, is great ſickneſs, or divorce of his wife, or friend, or change of lodging. It is very great danger to dream to eaſe ones belly in the Church; in the Market, or Moot-houſe, is ſhame, hurt and revealing of ſecrets. But to eaſe ones belly well, with eaſe, and much, in a private chamber-pot, is good for all; it is a ſign of Allegiance, and diſcharge of care and buſineſs. I have known it alſo good to eaſe ones ſelf by the ſhore in the fields, paths, rivers, and ponds; and the like to dream of a cupboard

Of Floods, Ponds, Fountains, and Wells.

RIvers having their waters clear and clean ſliding gently, are good for ſervants, and thoſe which have Law-ſuits, and ſuch as would travel; for they ſignifie the Maſters and Judges, which do as they will; and alſo travellers, becauſe they run daily. But if the River be dirty, and vio-

lent, it is contrary, the threatning of Masters and Judges, and hinderance of journeys. It is yet worse, if the River seemeth to carry houses and inheritance of him which dreameth it or himself either; and abundance of evil, if it carry him then to the sea. It is also ill to be upon the River whose waves run against the person, and he cannot get out; for with pain shall one suffer and support the evils that he hath, hath he never so great a courage. Great floods are rigorous Judges, angry Masters, perils of people, and nobles, and noise, by reason of the violence and murmuring thereof: It is good to pass them on foot or swimming. To swim in a River or Pond, is to fall into great inconvenience: it is ever better to swim without stay to the shore, then to be asleep in swimming. A clear River running into the house, is the coming of some rich man, by whom one shall reap great profit: but a troubled and violent River, and removing of moveables in the house, is the violence of some enemy. A River running out of a rich mans house, signifieth that he shall have authority in the Town, and be very bountiful and liberal: to the poor man, it

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is doubt of his wife or others of the house, which he shall hardly rule. To see other then River water enter into the house, troubled and dirty, is doubt of fire: but being fair and clear, it is gain, possessions, and money. In like sort is it to set in his ground or house, a Well, which was not there before: also it signifieth wife or children to those which have none. To see a Well full of water in the house, is good if it be open above, and strangers draw not out of it; for that is loss of wife, children, or goods. The Pond being great, signifieth the same that the River, but that it signifieth hinderance of travel: but being little or mean, is a rich and pleasant wife, loving her pleasures. It is very good to sayl in a Pond or River, but not to swim. Fountains and Springs, abounding with good water, are good to all, especially to the sick and poor, annunciating to them, health and riches: but dry, is clean contrary.

Of Fenns, Mountains, Marishes, Pathes, and Woods.

Marishes and Fenns are good onely to shepheards, to others they are im-

peach

peachments. Mountains, Valleys, Woods and Plains, are heavinesse fears and troubles. Steps to servants and malefactors, and hard to the rich: it is always better to creep over them, and not to stay there, then to slumber in the way. Large plain, and easie paths are fore-runners of health, and so on the contrary.

Of Law, and places of Pleading; and of Physitians.

Places of Pleading, Judges, Attorneys, and Doctors; are trouble, anger, expence, and revealing of secrets. If the sick man dreameth he obtains his suit, he shall come to better estate: if otherwise, he shall die. And if he which is in suit, dream that he sits in the Judges seat, he shall not be overthrown but rather his adversary. Physitians seen in a dream, to him which is in Law, signifie the same that Attourneys and Doctors.

Of High Estates and Dignities.

TO dream to be a King or Emperor to the sick is death; for as the King is so

so

so death is subject to none: to him which is in health, it is loss, or separation of parents and friends; for the King hath no companion: to a malefactor it is surprizing and discovering his fault; for the King is known, and encompassed with his Guard: the Scepter, Crown, and habit or Ornament royal signifie as much. The poor man which dreams he is a King, shall do worthy deeds, whereof he shall have honour without profit: the servant shall be at liberty. It is very good for a Philosopher, Poet, or Southsayer; for nothing is more free and royal then a worthy spirit. To dream to be a Captain, to those that are accustomed thereto, is good; to the poor it is trouble and defamation; to the servant liberty. To be a Town Clerk, is to do another mans work with pain void of profit: to the sick, it is death: to the servant, it is good government of the house, faith and authority. To be a Mayor or Bailiff of the town, or to have charge and government of children and women, are troubles and angers. To have commission and power over the living, is good for physitians, and those that are studious of the government of life and health: to others it

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is trouble and defamation. To give Alms and general distributions to the sick it is death & dissipation of goods: to the whole, trouble and defamation. To good men, being poor it is good, betokening goods and advancement coming to them; for without goods one cannot give such Alms. Also it is good to Players and Mazris-tancers; for it signifieth to them honour and praise. When one maketh the aforesaid Alms and distribution, to dream that one taketh his part, is good: but not to take it, or receive it, is good to none, but evidently signifieth death; for the dead receive no more. Any dignity which requireth carrying of Gold and Purple, is death to the sick, and discredit to others. To be made a Bishop is good for all, onely except those which would be secret. To be chief of the house assembly, or congregation, is pain, anger, and oftentimes hurt. Any State belonging to a man, which a woman dreameth she hath, signifieth her death: and the contrary.

Of

Of War, of the Army, and Election of Men at Arms.

WAr and affairs of war, are troubles and anger to all, excepting Captains and Souldiers, and such as live by it; for to such it is gain. Arms which cover the body are great surety as the Buckler, Helmet, Coyflet, and such like: other which one tosseth and brandisheth as the Pike, Lance, Arrow, and Dart, signifie debate and sedition. The Wood-knife, or Sword, is courage, force, and vertue. The Buckler and Helmet have also reference to the wife, who shall be either fair and rich, or poor and ill-favoured, according to the quality of the harnels. To chuse men of war, or souldiers to the battel, is death to those which are some way sick, and often to old folks: to others, it is business and angers, change of place, flights and voyages: to the idle and poor, it is work and profit which shall befal them; for the souldier is not idle, nor without praise: to a servant it is honour and estimation.

Of

Of single combat.

SIngle Combat signifieth noise or Law Suits, which resemble the pains and labour of the combatants: the Arms of him which flyeth signifie to go to Law: of him which pursueth signifie to cal one to Law. Sometimes I have known that this dream hath foretold Marriages.

Of the Sun.

TO dream the Sun riseth shining and clear, is good to all; and also setting so, it signifieth gain, operation, profession, and liberty to Servants: but to such as would be secret, is ill; for it discloses and discovers all. Likewise, if it rise towards the East it relieves the sick after he hath been very low, and signifieth that sore eys shall not make blind the patient, and the return of him which is far off. Also it is good for him which would travel towards the East, to others in all affairs it is crafty. If the Sun seems to rise in the South or North, you must judge thus. The Sun being dark or bloudy, or as it were murmuring

ing with anger or heat is ill to all, and signifieth sorenes of eyes sickness, and children: yet it hath been found good to them which are in doubt, and which would be secret. The Sun descending upon the earth, or any house, is a sign of danger by fire: entring the chamber and threatning, is great sickness, or burning. But if it speaks or makes any good sign it is abundance of goods. The Sun vanishing away, or hiding and absenting it self is ill to all, except to those that would be secret: most often it is loss of sight, or death of a child. It is always better to see the Sun-beams entring the house, then the Sun it self; for the beams are abundance of goods, the Sun abundance of evils, which one cannot suffer, no more then he can endure the light or great heat of the Sun near him. The Sun giving, or stealing away any thing, is loss and danger.

Of the Moon.

The Moon is the wife, nurse, daughter, or sister of him which dreameth thereof; and signifies money, riches, merchandize, and traffick, and navigation, the

eye

ers of him which dreams and the matter, or mistress. And therefore, if the Moon turn her self into good and joy, it is good and honour by those whom it represents: and on the contrary. To see himself in the Moon is the son of the man, the daughter of the woman that dreams it. This dream also is good for Exchangers, Usurers, and takers of receit for Victuals. Also it is good for those which would shew themselves, and appear: but it discloseth the hidden, and puts sick men and Mariners in danger of their lives. What good or evil the Sun signifieth, the same signification hath the Moon also, but less and more to the woman then to the man.

Of the Stars.

To see all the Stars clear and fair, is good for a Traveller, and for all business, and for secrets, in which they agree not with the Sun or Moon. Those Stars or Planets which are causes of cold, signifie anger, and dangers: but those which cause fair and calm weather, are prosperity and riches. Those which are the causes of the winter shortest day are change into

into evil; of the summers longest day, into good, or better. Such Stars as vanish and go out of the skie, are poverty and forsaking to the rich: for you must imagine, that the skie signifieth the house of him that dreams; the Stars, his goods and possessions: to the poor, this dream signifieth death. It is onely good for them which have attempted some great evils. Whosoever dreameth that the Stars vanish out of the skie, his hairs shall fall from his head. Stars falling upon the earth, or vanishing, is loss of parents or friends, great or little, according to the quality of the Stars. To rob the Stars, is not good; for it hath fallen out, that after this dream, the dreamers thereof have committed sacrilege, and for it have been apprehended and punished. To eat the Stars also, is not good, except to Astrologians and Soothsayers, to whom it signifies gain, to others death. To see the Stars under the eaves of the house, is that the house shall be forsaken, consumed, or burnt, or that the maker of the house shal die. The Comets, beams, and burning rayes, and other like things seen in a dream, signifie as their nature.

Of the Rain-bow.

THe Rain-bow on the right hand, is good, on the left, ill: And we must judge the right or the left, according to the Sun. And in what quality soever it appeareth it is a good sign to any one that is afflicted with poverty or any other affliction; for it changeth the time, and ayr.

Of Clouds.

WHite clouds is prosperity: mounting from the earth on high, is a voyage, the return of the absent, and revealing of secrets. Red or inflamed is ill issue of affairs: smoaky, dark or obscure, is ill time, or anger.

Of the Winds.

GEntle Winds are good; violent, are wicked and evil people: troublesome tempests of wind, are perils and troubles.

Of Earthquakes, and gaping of the Earth.

THe Earth trembling, is change of estate and affairs: but openings, deep

deep pits, concussions, and turning upside down of the earth, are injuries death, and loss of goods. Onely this dream hath been tryed good to those which purposed to travel, and which were indebted.

Of the Ladder, the Step, a Case, a Milstone, a Pestle, and the Cock.

THe Ladder is a sign of travelling, the steps are advancement; some say they are danger. A Case or Frying-pan, is hurt, and a woman which is given to talk. The Milstone signifies end of great and angry matters, and a good and loyal servant. The Pestle is the man, the Morter the woman. The Cock is the father of the family, or the master of the lodging.

Of Eggs.

EGgs to Physitians, Painters, and those which sell and trade with them, are good: to others it is good to have little store of them, and signifieth gain; but plenty of them is care, pain, noise, or Law-suits.

Of Monsters, or things against nature.

YOu must understand and hold in general that all monsters, & impossibilities, according to the course of Nature, are vain hopes of things which shall not fall out.

Of Books.

BOoks are the life of him that dreams of them. To dream to eat them is good to School-masters, and all that make profit by Books, and which are studious for eloquence: to others it is sudden death.

Of Partridges; and of Snares.

PArtridges signifie men and women: but most often women without conscience, ungratefull, hard. Snares are detaining, impeachment, and sickness: to servants they are loyalty, honour, and authority, from which the unthankful shal be deposed. To those which are not married, they are weddings; to those which have no children, they signifie that they shall have.

Of

Of Stripes.

IT is good to whip and scourge those onely which are under us, except our wife; for it should be a doubt that she hath been naught: others bring profit to them which beat them. To be scourged of the Gods of the dead, or of our subjects, is not good, but the good of them. It is always good to be whipped with rods, or with the hand, and signifieth profit: but with leather, reeds, or cudgels, is not good.

Of Death.

TO dream to be dead, is wedding to him which is to marry; for death and marriage represent one another. For the sick to dream they are married, or they celebrate their weddings, is a sign of death. For him which hath a wife, to die signifieth separation from her, or his companions, friends, or parents; for the dead keep not company with the living, nor the contrary. To him which is at home, it signifieth he shall go abroad. It is a good dream for fathers, Poets, Orators, and Philoso-

phers; the first shall have children which shall live, the others shall compose works worthy of memory. Moreover, I have made experience, that this is a good dream for those which are in heabiness or fear; for the dead have no more fear and heabiness: Also to those which are in suit for inheritance, and which would buy lands; for the dead are Lords of the earth. In other Law-suits this dream is not good: but it healeth the sick, for the dead are sick no more. It is all one to dream that you are dead, or that you are carried and buried for dead. To dream to be buried quick is not good; for often it signifieth prison and captivity. Be it good or evil that death signifieth, if one dream that he is killed by another mans hands, that good or evil shall come by his means. If one dreams he kills himself, he shall have that good or evil which death signifieth by himself. Death by sentence of Justice, makes our goods or evils greater. To be hanged or strangled by another, or by himself is trouble and anguish: it is also change of place and house. To be burned quick, signifieth as much as to be scorched with Lightning, whereof we have spoken above: But properly, to

the ſick, it is a ſign of health; to young folks calamities concupiſcence and heats of youth. To be crucified is good to thoſe which would go to ſea, and to the poor; but to the rich the contrary: to the unmarried it is weddings; to ſervants, liberty; it is alſo change of place: to be crucified in the town, is to have ſuch an eſtate and office as the place requires where one dreams he is. To have combat with beaſts is good to the poor, and ſignifieth goods, whereby they may nouriſh themſelves, and entertain a train: to the rich it is anger, and injuries: to many this hath been a token of ſickneſs: it is liberty to ſervants, if they dream they are killed by the beaſts.

Of carrying another, or being carried.

FOr to carry another, is better then to be carried in as much as it is more honour to give then to take: for he which carrieth repreſents him which doth good, or a pleaſure; and he which is carried, him which receiveth. To be carried by a woman a child, or a poor perſon, is means of profit and ſupportment. It is good for a ſervant to be carried by his maſter, and

for the mean man to be carried by the rich.

Of the Dead.

O Only to see the dead, without any other accident or speech is to be in the same estate and affection wherin the aforesaid dead persons were towards us: for if they were our benefactors, the dream signifies good and joy to us; and so on the contrary. It is exceeding bad, when the dead seem to carry away, and take from us apparel, goods, money, or victuals; for it is death to the dreamer, or to some of his parents or friends: if the dead give us victuals, money, or apparel, it is a good dream; but to such as they give none, it is another case. I knew a man which dreamed that his wife, being dead, made all the beds in his house; and the next day after, many of his greatest friends fell sick.

Of Money, and Treasures.

SOme say, that to dream of money and sand all kind of coyn is ill. But I have tried, that little money of Brass and Bullion signifies heavinels, and angry words; but

but money of Silver, words and talk of great affairs; of Gold far greater. It is also better to dream to have little Silver, then much; because that one cannot employ great heaps, without pain and care. To find treasure hid in the earth, if the treasure be little, the evil shall be little; if great, the evils great, with anger, heavineſs, or death: for they open the earth for the dead, as well as for the treasure.

Of Weeping.

TO weep and grieve, whether it be for any friend departed, or for any cause, it is joy and mirth for some good act. And not without reason; for our spirit hath some affinity and resemblance with the exterior air which environeth us. As therefore air is always subject to change from fair weather to tempests and from tempests to fair weather; so it is likely that our spirit changeth from heavineſs to joy, and again from joy to heavineſs: therefore also to be merry, is a sign of heavineſs. But the party must have some cause of sadneſs; for to be sad without a cause, were a sign you should be sad for a cause.

Of

Of a Tomb.

TO have a Sepulchre or Tomb, or to build one, is good for a servant, for he shall have liberty; and to him that hath no child, for he shal have one that shal survive him: also it is often a sign of marriage, and getting of lands. It is a good dream in general both to rich and poor: but graves falling, or fell and ruinated, are the contrary.

Of the Dead reviving and dying again.

THe Dead reviving, are troubles and hurt; or we must think as if the thing were indeed, what trouble there would be if the dead should revive, which would reenter into the fruition of their goods, and that would be anger and great loss to those which enjoyed them after their death. The dead dying again, signifieth the death of those which bear their name, being their near kindred and affinity, if they seem to die twice. A potion, or mortal bit signifieth the same that death. In like sort, every beast that one shall find under the bed, which things signifie to die shortly.

Of

Of Weddings.

SEeing that marriage and death have some affinity, as the one signifying the other, I purpose in this place to speak thereof. To marry a maid to him which is sick, is death: it is good for him which would enterprize any good business, for he shall have good issue: and he which hopeth for any good shall obtain it: for he which marrieth gets some good or dowry by his wife: to others it is trouble and divulgation; for without this men make no weddings. But if one takes an old woman, he shall pursue not new, but old affairs, not without profit. If any one sees his wife married to another, it is change of affairs and actions or else separation: if the woman dreameth she is married to any other then her husband, she shall be separated from him, or see him dead as some say. But I have found this not always true, but only when the wife is not with child or hath no children, or hath no inheritance to sell: for if she be with child, she shall bear a son whom she shal see married & by this means not her self, but her son shal be married to another:

another: and she which hath any good to sell, shall sell it, and shalt make a contract of covenant, as one doth for marriage.

Of the Swallow, and Nightingale.

The Swallow signifieth no evil, if she makes no attempt which denounceth some evil, or if she appear in no other then her natural colour: but she signifies good work, and principally weddings, and musick, and promiseth a housewifely wife, and a house-keeper; for the Swallow liveth and maketh her nest with us under the same roof. The Nightingale signifieth as the Swallow, onely less good, for he is not so familiar with us.

To Fly.

To dream to fly a little height from the earth, being upright, is good; for as much as one is lifted higher then those that are about him, so much greater and more happy shall he be. It were better for him not to be in his country; for it signifieth wandring, or not resting or returning to his country. To fly with wings,

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is good generally for all; to servants it is liberty; to the poor riches; to the rich office and dignity. To fly very high from the earth, and without wings, is fear and danger: as also to fly over the houses, and through the streets, and foreknown ways, it is trouble and sedition. To fly into heaven, is for servants to enter into rich houses, and especially the Court: to those which would be secret, it is ill; for all the world sees the heavens. To fly with the birds is to keep company with strangers, and pain and punishment to malefactors. It is always good, after having flown on high, to descend low, and after that to wake: but it is best of all to fly when one will, and come down when one will; for it is a sign of facility, and good disposition in affairs. But to fly by constraint, as being pursued by men spirits, or beasts, is not good; for they are great angers, and dangers. To fly backwards, is not ill to those that would sayl; for commonly in a ship which goeth her course without tempest, the people take their ease, & lie backwards: to others it is want of work and business; for those which lie so, are idle: to the sick, it is death. It is very ill to dream

to

to fly, and cannot; or to fly with the head lowermost, and the feet upward: and what kind soever the sick fly it is death; for we defend, that the souls departing from the body, fly into heaven with a great flight, as little birds do. To fly, is ill for those which have a trade or handy-craft which requireth no removing out of his place: it is good for captives. Many by this dream of flying have become blind, because they fear to fall. To fly in a chair, or bed, or being set in any underprop for the better sustaining of himself, is great sickness: but it is not so ill to him which should travel, for it is a sign that he should travel with his family, with his tools and moveables, in a Cart or Coach.

Of such as are worthy to be believed.

THose which in a dream tell us any thing, and are worthy to be believed, are in the first place sent from God; for to lie in a thing, that agrees not with God. Next Sacrifices; for these are pleasing to God. Then Kings and Princes, for every thing which ruleth hath power and might of God. After them, Fathers, Mothers, and Masters;

Makers; for they are as Gods giving us first our life, and after our form of good life. The next, Prophets; and amongst them, such as are not given to lying, nor deceiving as Sooth-sayers Astrologians, and Interpreters of Dreams. Then the Dead; for those which lie, do it either for fear, or for hope of good: but the Dead neither fear us, nor expect any good at our hands. After, Children, Old folks, and Beasts are worthy of belief in whatsoever they declare unto us in our dreams. No others are to be beleeved, except those which live well and solitarily.

The Conclusion of the Author, upon the Second Book.

IF peradventure any of those which shal have had my Books in their hands suppose that I have put any thing in either Book which I have not known by experience he abuseth himself: But having seen and understood the Preface of this Book, he shall know my purpose and intent. Moreover, if any one have an opinion contrary

trary to any speech by me recited, because it shall have (as I think) some probability: he must know for answer, that I know already that he will find whereof to speak, and that which shall be very likely; which I my self can do also: but I seek not to complain, as those which seek applause and favour at Theaters, or which set their words to sale. But always I call to witness for me, Experience, and the rule of Reason: wherefore I have here set down nothing at all, but what I have gained (with much travel and industry) by Experience. For I have done no other thing day and night but meditate and spend my spirit in the judgement and Interpretation of Dreams. But I must request one little favour of the Reader, that he would neither adde nor diminish any thing of my present work. If any one thinks that he can adde, he may as well make another Book: If he thinks any thing superfluous, let him use that onely which he shall find good, leaving the rest for others.

The End of the Second Book.

The Third Book of Artimedorus his Exposition of DREAMS.

Of Play at Dice, or Tables.

TO dream to play at Dice, or Tables, is noise and debate for money. It is always good to win: to the sick it is ill, if one gives over in play. The Dice or Tables simply seen in a dream, is sedition, and noise: but loss of them, is end of noise and sedition. To see a child play at Dice, or Tables, and Counters, is not ill: to a perfect man, it is ill to play at Dice, except he hope for some succession by the death of another; for the Dice are made of the bones of the dead.

Of Theft, Sacriledge, and Lying.

TO dream that one steals, is not good, except to him which would deceive another. By how much richer, & safely guarded the thing is which one dreams he steals, so much the greater is the danger to the dreamer; for it is likely the dream subjects the dreamer to the same pain that the law doth theeves. To commit a sacriledge in a dream, is most ill to all, except to Sacrificers and Prophets; for by custome they receive, and divide the first fruits of oblations, and are always nourished by their Gods, and take not all openly. To tel a lie in a dream is not good except to Players, and Jesters, which practise it. It is less evil to lie to strangers, then to his own countrey-men; for it signifieth great misfortunes, yea, though one dream to lie to his friends in things of very small importances.

Of Quails, and Cocks.

QUails are messengers bringing ill news from sea: they crase affinities, friendships, and marriages, further signifie

sis noise, sedition, and death to the sick if they cross the sea. They are also cross to voyages; for they signifie ambushes, and treasons, because they are spied when they fly, and often fall into the hands of fowlers and hunters. Cocks which fight are also noise, and trouble.

Of Ants.

TO see Ants with wings is not good, for it argues hurt or a dangerous voyage: other Ants which are diligent and industrious, are good for plough-men; for they signifie fertility: for where there is no grain, there you can find no Ants. They are also good for such as live upon the common good, and reap profit by many; and to the sick when they come near the body; for they are called industrious, and teach rest to labour; which is proper to such as live: but when they range about the bodies of the patients, it is death; because they are the daughters of the earth, and cold, and black.

Of Lice, and Long Worms.

TO dream to have some little quantity of Lice, and to find them upon his body, or gown, and kill them, signifies that one shall be delivered from care and heaviness. But to have a great quantity, is long sickness, captivity, or great poverty, for in such cases Lice abound. And if one cast them all away it argues hope to be relieved of all his evils. To vomit worms by his mouth, or upon his seat, is to know his enemies, and familiar wrongers, and to overcome them.

Of Flyes, Hornets, and little Worms which are engendred in the flesh.

LIttle worms are care and anger, and oftentimes displeasure, which one shal have by his wife, or familiars. Hornets are ill people, which will assault and discredit the dreamer: to Taverns it signifies, that their wine shall spill and sowr: for such great flies love and desire vinegar.

Of

Of Beating and Hatred.

FIghting with his friends, or Strangers, is not good: the sick shall be in danger of raving and loss of sense. To fight with great personages, as Kings, Princes, and Magistrates, is very bad. To dream to hate, or to be hated, whether of friends or enemies, is ill; for one may have need of all the world.

Of Slaughter.

TO see people sacrificed or killed, is good; for it is a sign that our business is accomplished or near the end.

Of the Crocodile, and the Cat.

CRocodiles signifie Pyrates, or Robbers by Sea, or murtherers and wicked persons in any sort like the Crocodile. The Cat signifieth the Adulterer or Harlot.

Of Crutches.

WAlking upon Crutches, to malefactors it is prison, chains, and stocks: to others, sickness, or a vagabond like life.

To walk upon the Sea.

FOr to walk upon the Sea, to him which would travel, as also to a servant, and him which would take a wife, the one shall enjoy his wife, and the other shall have his master at his own pleasure: It is also good for him which hath a Lawsuit; for the Sea representeth the Judge, which handles some well, and others ill; and the woman, by reason of the moistness; and the Lord, by reason of the might. To a young man this dream is love of a delightfull woman: to a woman it is dissolute life of her body; for the Sea is like to a Harlot, because it hath a fair appearance and shew, but in the end she brings many to evil. This dream is good to all those which live and make profit upon the people, and which govern any publike matter; for they shall have great honour and profit: For the Sea is like a multitude, by reason of the disorder and confusion of the waves.

Of

Of Sickness.

TO be sick is good onely to those which are in captivity, or great poverty; for sickness makes active and lean, and diminisheth the body: to others it is great idleness, and want of work. It is the same case to dream that you visit a sick man, which you know signifieth that the event shall happen to him, not to the dreamer. For we hold, that our friends, neighbours and familiars, are the fantasies and images that represent things that are to befall us. Especially, I have observed that all the good or evil things which the soul would signifie to us betimes, and of greater importance, she brings and representeth them in our own person: but those things which she denounceth more slowly and of less appearance, she representeth them by some other.

To make Statues, and Images of men.

FOr to make Images of men, whether of earth, or any other matter, is good for Governours of children, for they shall govern more honestly, honour and

profit. And to those which have no children it is good also, for they shal have some very like themselves.

To be fastened in a Cart, and carried in it.

FOr to be tyed in a Cart to draw as an Horse or Ox is sickness servitude, and pain, to every body, how rich or mighty soever he be. To be carried in his Cart or Coach or drawn by men, is to have might and authority over many, and to have children of good behaviour. As for Travellers, it is surety with slowness.

To be apparelled ill-favouredly.

IF one be ill-favouredly attyred it is ill to all, and signifies abundance of mocking and flouting, with ill issue of affairs: this dream is onely good for flouters and players.

To write with the left hand.

WRiting with the left hand, is to make some secret circumvention, to cunny-catch, deceive, or defame any one.

Of

Of a Father in Law and Mother in Law.

TO dream to see a father in Law or mother in Law, dead or alive is ill. especially using violence, or threatning: using gentle speech, and good entertainment, are vain hopes and deceits. Sometimes they signifie voyages: for the natural father and mother represent the house; the father and mother in Law, strangers.

Of our Predecessors, and Successors.

PRedecessors, as Grandfathers, and other ancestors, signifie care, which shal turn to good or evil, according to the order and circumstance of our dream. Our successors, being but Children, is anger, and pain: being greater, signifie support.

The Rat and Weasel.

THe Rat signifieth the servant: it is good to see many playing and sporting. But the Weasel signifieth a bad and wicked wife, or Law, or death, or gain; according to her doings, goings, or commings.

Of

Of Dirt.

IF you dream of Dirt, it signifieth sickness, or dishonour.

Of the Bason.

TO dream of a Bason, signifieth a good maid: to drink or eat therein, is love of the servant: to see himself in the Bason, as in a Glass, is to have children by the servant.

Of the Image, or resemblance.

A Statue or Image signifieth children, and the will and affection of the dreamer. An Image of solid matter, and not rotten, is better then the painted, or one of earth, wax and such like. That which befals the Image, shall befal the children and affairs of the dreamer.

Of the Midwife.

A Midwife seen in a dream, is revealing of secrets, and hurt: it is death to the sick; for she always pulleth out that which is contained, from her which containeth

taineth it, and layeth it on the ground: to those which are kept by force, it is liberty: often seen of her which is not with child, signifieth sickness to her.

Of Thorns and Stings.

STings and Thorns, are griefs, impeachment, care and heavinesse: to many they have signified love, and also injuries by wicked persons.

Of a Chain.

A Chain is a wife, detaining ill success of affaires, and hinderance.

Of Comfort.

IF you dream you have comfort of any one, to the rich and happy it is mishap and injury: to the poor and afflicted, aid and comfort.

Of a wound.

FOr to dream to be wounded in the stomack or heart, to young folks signifies love; to old, griefs and heavinesse: in the palm of the right hand, is debt and war, by

reason

reason of the sign which is made thereby: but new skin recovered in the wound, called a scar, is an end and issue of evils.

Of Debt, the Creditor, and the Hirer.

THe Debt and the Creditor represent life: wherefore to the sick, the Creditor urging and constraining is great danger: and receiving is death: for we ow a life to Nature our universal mother, which she makes us restore and pay. The Creditor dying is end of heavines. The Tenant or Sojourner signifies as the Creditor Sometimes the Creditor represents the daughter which demands her dowry to marry.

To be a Fool, or Drunkard.

FOr to dream to be a Fool, is good to him which would undertake any business; for fools and mad-men do that which commeth into their brain: It is good also for Marshals and Sheriffs which would have authority over the people; for they shall have great report and honour. It is also good for those which would govern and teach children; for children do willingly follow

follow fools: It is also good for the poor for they shall have goods; for Fools catch of all sides and all hands: to the sick it is health, for folly makes men go and come, not sleep and rest. But to dream to be drunk is very bad to all; for it signifieth great folly: It is onely good to such as are in fear, for the drunken fear or doubt nothing.

Of Letters sent.

TO see Letters, and that which is written within, signifieth that one shall have disposition to things therein contained: but to see them onely and not the contents, is good news; for in every Letter there is health, Good morrow, God have you in his keeping, Farewel, and such like.

Of Plants and Trees comming out of the Body.

FOr to dream that any Plant commeth out of our body, is death or cutting to him; which is meant by that part from whence the plant ariseth.

Of

Of the Scab, Leprosie, and Itch.

SCabs, Leprosie, and Itch, are signs of honour and riches to the poor: to the rich and mighty they are Offices and dignities: It is also revealing of secrets. But to see another leprous and scabby, is anger and care; for all ugly and ill favoured things make sad their spirit which look on them.

To cast stones, or to be stoned.

TO cast stones at any one, is to assail him with words and injuries: but to be stoned, and hurt with stones, is to hear and suffer injuries; for stones represent injurious speeches. Oftentimes it is a journey or flight; for he which is assailed with stones, must fly. When there are many which cast stones, this dream is good for him which hopeth for money, or profit and commodity by many.

Of Grashoppers.

GRashoppers, or Crickets, signifie Physitians. To such as are in necessity, they

they neither signifie friends nor support, but onely words and talk of their affairs. To such as are in fear, they are threats without effect: to the sick, they signifie thirst and death.

To suffer as another.

TO be in pain and suffering as another, is to be accessary and partaker of his offence and pain; for sicknesses and imperfections of the body, have reference to the passions and affections of the soul.

Of Dung.

FOr to see Dung, is good for those which live upon the common people, and reap gains by them, and to such as are of base estate: It is also good for those which have charge of publike affairs. It is good for the poor to sleep on a Dunghil; for he shall get and heap up store of money: to the rich it is publick estate, office, and honour; for the common people alwayes carry and cast their superfluities on the Dunghil. To be soiled with dung by any friend, is enmity with him, and injury by him; but by any stranger, it is great hurt to come.

Of

Of Prayers and Requests.

PRayers, and requests of alms, all beggars, poor, and miserable, are care and anger to those which dream thereof; for none requesteth of another without affliction, and none that are afflicted have reason and consideration, by reason whereof they are importunate, and cause trouble and hinderance: and if they receive money for alms it is a sign of great peril and hurt, and death to the dreamer, or to some friend of his. Poor folks, or Beggars entring into the house, and carrying away any thing, whether they steal it or it be given them, signifie very great adversity.

Of the Key.

A Key seen in a dream, to him which would marry, signifieth a good and handsome wife or a good maid. It is cross to a traveller; for it signifieth he shall be put back and hindred, and not received: it is good for such as would take in hand, or effect other mens businesses.

Of

Of a Cook,

TO see a Cook in the house, is good for those which would marry; for marriages are not made without a Cook: its also good for the poor, for they shall have goods, and ability to keep a good and long table: to the sick 'tis inflamation, heat and tears: it is also revealing of secrets; for a Cooks apparel is white, and is seen of many.

Of Chess play.

TO dream that you play at Chess, is gain by lying, and deceit: to see another play, is, that he shall sustain loss by craftiness.

Of Butchers.

BUtchers, which knock down, kill, cut, and divide beasts, and after sell them, signifie danger and hurt, and death to the sick; for it is their calling to divide and sell dead beasts: to such as are doubtfull, it is greater doubt: to captives and bondmen, it is issue of their evils.

Of an Inn-keeper.

AN Inn-keeper, which keeps a publick Inn, signifieth death to the sick; he therefore representeth death, because like as death, so he entertaineth all persons: to others it is trouble and heavinesse, danger, and travel. The Inn signifieth the same as the Inn-keeper.

To be kept and detained.

TO be kept and detained by any one, is impeachment of affairs, and continuance of sickness to the sick. Notwithstanding, to those that are very low, and near their end, it is recovery of health, and continuance therein: for the keeping representeth life, which shall be prolonged; but deliverance, dissolution, and loss, is quite contrary, and death. To enter into prison and captivity of bonds, either willingly, or by force, is great sickness, or anger. Sergeants and Hangmen are captivity, heavinesse, and revealing of secrets, to malefactors.

Of Holy-Evens, Joyes and Banquets made by night.

HOly-Evens, and Festivals by night, are good for such as would marry, or make marriages, and such as seek company, and affinity: to the poor they are a sign of goods: to the sad and fearfull, end of heavineſs and fear; for none watch willingly all night in dancing, good chear, and mirth, but those which are joyfull: to whoremasters and harlots, it is revealing of their deeds: to the rich and wealthy, they are trouble and divulgation.

Of places of Assembly.

PLaces of Plea, the Market, Theaters, High-wayes, and great places in a Town and Suburbs, and Churches, are troubles and confusions, by reason of the multitudes of people which resort to the foresaid places. A Market filled with goods and folks is good for those which traffick; but an empty Market the contrary.

Of Statues.

BRasen Statues being very big, seen moving in a dream are riches and re-

venues: but exceeding great ones, and moving like monsters, are great terrours and perils, because one cannot see them without frighting. Statues also represent Magistrates and Governours of the Town; and in this case, whatsoever they shall do or say, shall befal the said personages.

Of the Mole.

THe Mole signifieth a man blind by inconvenience and labour in vain; and signifieth also, that he which would be secret, shall be disclosed by himself.

Of night Birds.

THe Madge-howlet, the Owl, the Bittern, the Batt, and all other night Birds, cross any enterprize, or advancement of affairs; but take away fear and terrours: Onely the Batt is good to women with child; for she lays not eggs as other Birds do, but little ones, and bears milk, wherewith she nourishes her young. If these birds are seen in a dream to enter a house to dwell there, it signifieth that his house shall be desolate and forsaken of the inhabitants. He which goeth by sea, or land, and sees in his dream any of these birds,

birds, he shall fall into a great tempest, or the hands of theeves.

Of the Clock.

A Clock signifieth actions, operations, motions, attempts, and surprizing in any necessary things. If the Clock fall or breake, it is ill and great danger, especially to the sick. It is ever better to count the hours before noon, then after.

The Conclusion of the Authour, upon the Third Book.

BEhold then all which wanted, or which was not fit to be put in the two former books, sufficiently (as I suppose) are comprised in the Third Book. And for this cause, I thought it good to make this little Book apart, lest I should have omitted those things therein contained; and by that means some other might take occasion either to write another Book of this subject, or adde to mine But you must know, that there is nothing more tedious or difficult then to understand the diversi-

ty, composition, and mixtion of dreams, and to prescribe General Rules for all kinds of dreams; seeing that sometimes, nay often, one may see the same dream; and at the same time of the night, or day, things contrary, and which have no resemblance or agreement: But it is impossible, that things signified by the self same dreams, should differ, or be repugnant amongst themselves, if so be that the dreams foretel matters of import which shal happen. For as in all other things there is an order and dependance; so also it is very likely that the same fals out in dreams. When therefore one shall see in his dream things both good and evil, then he must think with himself, which were the first, and which were the last: For in worldly affairs, sometimes even the greatest occasion of hope hath had ill issue; and on the contrary, the greatest occasions of doubt and fear have had good issue; and for great evils which one hath expected, one hath found but smal; and for little hope of good, one hath found none at all. So that mixed and compounded dreams are very doubtfull, and cannot easily be understood or expounded, which is a great grief to many. But for my part,

I have writ methodically, and in the best and easiest order that I could, that every one might take an easie course in the exposition of dreams. And as School-masters, after they have taught their children the knowledge and property of any one Letter in particular, afterwards teacheth them how they must use them altogether: in like sort would I prescribe certain little and easie Rules, and joyn them to that which hath been said in my three former Books, to the end that they may be the better learned and understood. For to such as have had experience, and long practise, this will be very easie, and shall suffice to instruct them in all things what they signifie. To the purpose then. In our first Book we said that the Head signifies the Father of him that dreamed it: And in the second that the Lion signifieth the King, or sickness: And in the Chapter of Death, that it is good for poor folks to dream that they die. When therefore any poor man (having his father rich) dreams that a Lion comes to devour or tear in pieces his head, and the same poor man seems to remain dead, and without a head in his dream; it is likely that his Father shall

die, and he shall be his heir, and by this means shall forgoe the faintness of his poverty, and become rich, seeing that he hath neither father nor poverty that shall keep him down longer. For in this dream the head representeth the father; the loss of the head, the death of the father; the Lien the sickness whereof his father shall die. And death to the poor man is change of estate, shewing, that by riches his poverty shall be expelled. In such sort one must lead himself to the interpretation of all divers and mingled dreams, of any whole Chapter or speech, gathering together, and making one onely exposition, like as one medicine is made of many herbs and roots. To which intent, I desire all courteous Readers, who are desirous to peruse my books, not to accuse or blame them before they have diligently read and understood them; for I am confident, and dare affirm with great security, that my Books will not be rejected by the learned and judicious Readers, nor by these who are either studious, diligent, or friendly Readers.

The End of the Second Book.

The

The Fourth Book of Artimedorus his Expoſition of DREAMS.

Of the variety and diverſity of Dreams.

IF Dreams, ſome are Speculative, that is to ſay, which come (if one may ſo ſpeak) in the faſhion of the ſpirit when the body reſteth: Others are Allegorical, that is to ſay, which ſhew under other things thoſe things which they would ſignifie; and are more hard to interpret, chiefly, becauſe one is in doubt whether the things will fall out as the ſpirit hath preſented them, or in ſome other manner underſtood by them. Wherefore firſt of all we muſt

must understand, that the effect of Speculative dreams is presently brought to pass, if it shal happen at all; for all dreams have not an effect presently, or soon after the dream: But the effect of Allegorical dreams appears some time after, either long or short, as a day, or two. But it were foondnes for any man to think, that monstrous and impossible things should happen as the dreamer hath seen them. And we must know, and note, that Artificers represent their Art: as the Attourney which dreamed that another Attourney was sick. was a long time without Clients: the Smith, which dreamed that he saw a Smith, which was his neighbour, carried to his grave; afterwards left his own shop, and the town wherein he dwelt. But to speak of another. Apollonides, a Chyrurgian, dreamed that in Fencing he had wounded many; and by his Chyrurgery he healed many, and had great practise: for the intent of Fencers is to wound, but not to kill; the like doth the Chyrurgian. The sick man dreaming he saw bread ready to be set into the Oven, although the fruits of Ceres are ever good, yet notwithstanding, it signified to him a great Fever

to

to come; because those loaves were to be heated and baked in the Oven. To him which would marry, or which would get affinity or company, it is better to dream of the Wine and Wine, then of Corn or Barley: and for him which desireth to advance himself, it is better to give then to take any good, if he take it not of the more apparent personages.

Of Stuff.

TO dream you see all sorts of Stuff, which you can tie truss, or carry, especially in Dossers, Panniers, or Baskets, whether Chains, Carcanets &c. signifieth good to those which would marry, or make any other affinity: but it is cross to those which would make any voyages, run, or fly, or which fear to be surprised; always excepting those which would surprize another, and use any deceit or cunning.

To meet Folks.

TO dream to meet or see folks, whether men or women, if they be such as love us, or we love them, or which are willing to do, or have done us any good, and have had no desire to hurt us, but wish us well,

be

be they either alive or dead; the dream is good: For those which the spirit sees or meets with, the body sleeping, they are kinds and images of things to come; amongst which, our friends signifie good, and our enemies the contrary, ill.

Of the first Estate and Fortune.

If any man, being become poor after he hath been rich, dreams that he hath such lands and possessions as he had before and the same folk which he had before is with him in his house, or the deputies, tenants, or farmers which he had in his prosperity upon his lands; this dream is good: for it signifies that his good fortune will return. And on the contrary, if a man now rich, dreameth that he sees or hath those things which he had when he was poor; it foretelleth him that he shall return to his poverty, and that he shall have ill luck.

To judge that he whom we think is our Enemy, is our Friend; and the contrary.

People of recreation, whether loved of those which see them in their sleep, or which

which love them and honour them or bear them good will, although they have not great familiarity and acquaintance together; signifie prosperity, and days of recreation to come: And on the contrary, those which being seen in a dream hate them which see them, although they are ignorant of their enmity and ill will, signifie ill. So then, when you shall see in a dream any personage which you think to be your friend, and the day after you have no prosperity or good luck; then you may judge that he bears you no good will, but that he is a dissembler: And on the contrary, if you see any one whom you suppose to be your enemy, and yet the day after you have good luck; then think that it is wrong for to judge him your enemy, and you ought not to bear either an ill eye or an ill heart toward him.

To see or meet Tradesmen, or any pleasant Maid or Woman.

ANy Tradesman which one dreams that he sees or meets, hath the same effect which their Art hath; and the same effect is it to see their Shops. And yet you

must

must except a Whore: For to dream that you see or meet one, is a sign of joy, and no ill dream; but to see the Brothel-house where she keepeth her whoredome, is to dream of heavinesse and ill luck, because it is a publick place, full of trouble.

To see little children, or young men (to wit) of mean age, or old folks.

AMong little children, it is better to dream you see Boys then Girls; and yet both import care, because for little ones we must care. Little children, or other of middle age seen in a dream, are better then to see old folks: And yet if the dreamer were in any businesse to bring witnesse, or to become surety, and desireth that men should give credit to his words or writings, it were better for him to dream to see folks of a ripe age, or old; provided always, that those old folks do nothing in dotage, or upon an old grudge.

Of Trees and Plants, comming forth soon or late. Also of living Creatures.

AMongst slow Trees or Plants, the Oak, the Olive, the Cypress tree, and

and other such; in like sort, the Elephant, the Raven, the Hart, and their like; signifie good or evil to come slowly, according to the disposition and different quality wherein one sees them. But the Trees or Plants which grow quickly, as the Vine, and the Peach-tree; and among beasts, the Hog, and such like; signifie on the contrary side, either good or evil which shall quickly happen.

Of Walls, Foundations, and old Trees.

ALL sound and firm things as Wals, Foundations, and old Trees, and stuff of Iron, and the Loadstone; are significations of surety to those that are in doubt and fear, provided that one be not locked in them.

Of Chariots.

Chariots which are not in use, as to dream to guide a Chariot drawn or carried by Wolves, Leopards, Dogs, or such like beasts is good onely to those that fear great enemies; because such beasts when they are set between the draught tree, are subject to the guider. To dream to be carried therein by men, is good onely to those which would command, and be obeyed;

obeyed; to others it is discredit and hurt.

Of Flattery.

IT is good for none, but such as use it: to others it is a sign to be abased, because Flatterers are less and baser of courage then those which use it not. To dream to be pleasant, and easily to endure to be flattered is not good; especially if the Flatterer be one of our familiars, for it signifieth to be betrayed by him.

To be sold.

FOr to dream to be set to sale (as they were wont in the old time to sell their servants, and they do at this day amongst heathen Nations) is good to those which wish to change their present estate and quality; as to those which are kept in poverty and servitude: But to the rich, and the sick, and those which are placed in honour and authority, it is ill: and after this dream it hath fell out, that many have been taken and sold.

To buy.

TO dream to buy all sorts of things which one useth, is good. To buy that which is only for victual and relief, is good for the poor: but to the rich and wealthy, it signifies expences and great charge.

To

To get.

TO dream to get and heap up goods, and especially fair houshold-stuff, and well ordered, and much, or any more then we had before, is good: but not most excellent, above our estate and quality; for this would be without reason, and would signifie much hurt.

Of Poverty.

TO dream to be in necessity and poverty, signifieth some good to one: and yet this dream brings no good, but signifieth crois fortune to those which make commodity of their tongue, and fair speech.

Of things which one dreams to befal little Children beyond their age.

TO dream of any thing to befal little children which is not proper to their age, is not good: as to dream that men-children have beards and gray hairs, and that little wenches should be married and have children; which signifieth to their death at hand. And yet to dream that little children speak well, is good, because its proper both to man and woman to speak. But as for other things happning beyond their

age, in those which are not very little children. it was declared in the first Book, in the Chapter of Alteration and Change. Dreams which are of the generation of children, or of weddings, foretel that our children being in a far Countrey, shall return; especially the wife and children, if by chance any one hath took them from us: If one dreams to plow the earth, and sow seed therein, it signifieth the same.

That that which is signified by one thing, is also oftentimes the signifier of the same thing.

THe Eys signifie and represent Children: whereupon a woman dreaming that her eys were sore, found her children sick; and another dreaming that her children were sick, had after sore eys.

Of Vomit.

ALl vomiting, whether of blood meat, or phlegm to poor folks if they dream, it signifieth profit and to the rich hurt; for the first can lose nothing till they have it, but the others having goods already, shall come to lose them.

To see or have often the same dreams.

TO see often the same dreams, and many nights one after another; is a sign that our spirit doth admonish and forewarn us affectionately the self-same thing worthy to be thought upon: for when we have great affection to any thing, we cannot but think and speak thereof. But if the same dreams are seen with long space of time between them, they do not always signifie the same thing but divers according to the change of the time & affairs, neither more nor less: though many have dreamed the same dream, it will not signifie to all alike, but rather diversly according to the divers estate and quality of the folks, and their different affairs. A certain Perfumer dreamed that he had lost his nose, and he lost his Merchandize and sold no more; the loss of his nose signifying his perfumes. A long time after, being no Perfumer, he dreamed the same dream, that he had no nose; and he was afterwards accused for falshood, and fled out of his Country: for it is an unlucky thing to lose a nose, whereby is the most perspicuous place of all

his face. Whereupon Virgil saith, Et truncas inhonesto vulnere nares. The same Perfumer being sick upon a time after, dreamed again that he had no nose, and he died; for dead mens heads have no nose. So that the self-same dream, in the self-same man, signified divers ly three several times: first, loss of his merchandize; secondly, loss of his honour; and thirdly, loss of his life.

Of Vessels and Instruments.

EVery Vessel or Instrument signifieth the Art or Trade wherein it is used, or that which one useth to put therein: As Tuns signifie wine or oyl, heaps of corn or barley or such like thing somwhat near or equivalent to that whereto it is applied: the tools and instruments in this sence signifie friends, children and parents: victual and provision signifies the master of a house; the coffers and cabinets, the wives and the stewards. But in all, you must judge with regard of circumstance. As one having the order of Knighthood, and requiring a charge or conduct of some men of war, dreamt that being called of one, he went out of his house wherein he was; and having gone by two stairs, he thought

that

that he which called him reached him a Crown of Olives, such as the Romane Knights used to wear in their pomp: after which dream he was very joyfull, and all that were of his company were in hope that by this dream he should have his request; but he had not: And the reason thereof was, because he received not the Crown in going up the stairs, but in comming down; for to ascend, signifieth honour; to descend the contrary. Notwithstanding, this dream signified another thing to him, to wit, that he should marry and espouse a maid; for the Crown was of tied branches. Wherefore he which expounds dreams, must not rest in one thing onely, but he must understand all the disposition and derivation of them: for those which judged of this dream only by the Crown, without regarding the descent of the stairs, were all deceived in their expectation.

Of Parentage.

ALL those which are of one Parentage, especially children being represented by a dream, having or doing any thing; signifie that something shal be done or fall out coming near the said things, to

whomsoever of the kin it happen. A man dreamt that his daughter was crook-backt, and the sister of the dreamer died: and not without cause; for he dreamed that such a near kinswoman was not well, shortly after which his sister departed.

Of things which encompass.

ALL those things which encompass us, or receive us, have the same consideration: as one dreamt that he was apparelled in a gown of wood; now he sayled, and his sayling or voyage was hindred; for the gown of wood hindring him, represented the ship. Another dreamt his gown was cut into small pieces, and his house fell down. Another dreamt he had lost the roof of his house, and he lost his cloaths. A mariner dreamt he saw a wall break, and the pieces and sides of his ship were broken. And yet all such things may have reference to the body: and therefore not without cause, one which dreamt that his gown was broken and torn, was wounded in his body, and in the same place where he dreamed his gown was torn; and as the gown shewed it self to be the case of the body, so the body is the case of the soul. In like sort

servants

servants (besides other things which they may signifie) represent the bodies of their masters, wherefore there was one that dreamt he saw his servant sick, and was sick himself of a Fever; and the body is the servitor of the soul, which saith the dream. Another dreamt he had a horse foot, and was afterward Knighted: for as his feet bare him, in like sort the horse should carry him. He which dreams the King will give him something out of his mouth, must thus interpret it, That there shall be some sentence given, or word spoken, which shall redound to the profit of the dreamer.

Of Imperfect or half finished Works.

TO dream that works are onely half done, signifieth evil success of affairs, and it were better not to begin them. Cilex making a request to the King to have the succession of his brother, dreamt that he shore a sheep to the middle of her body; and taking a great deal of the fleece, awaked, dreaming that he could not obtain to shear the rest: After which dream he expected to obtain the moity of his brothers inheritance; but on the contrary, he neither obtained it all, nor any part thereof.

Of Towns.

TO dream to see Towns whereto one resorts, is better then to see strange towns, especially if they be towns of his own Country, and those wherein one hath had good fortune and prosperity, and above all, it is good to see them wel peopled, and filled with inhabitants, goods, and merchandize, by which things one may know the honour and riches of the towns. Parents also are signified by the towns where we make our residence. As for example, A man dreamt that his Country, and the place where he was born was fallen down, and ruinated by an Earthquake; and his father was condemned to death, and executed.

If it be possible at the same time to have both good and bad dreams.

A Man may dream both good and bad dreams in one and the same night: May more in the self-same dream one may see both good and bad things, which the interpreter must separate in judgment. And it is no marvel, since the life and affairs

of

of one particular man are such, that is to say, mingled ordinarily with good and evil, and in the same time one may do and suffer both good and evil. Neither must we be always content with one onely issue of our dream, because it hath not always the like effect. Wherein Antipater an Interpreter of dreams, often deceives himself: For when any one hath dreamt that he embraced Iron, it signifieth that he shall be imprisoned, and live among Irons; The good Antipater to another which hath had the like dream will interpret, That at a particular combat in a close field, he shall be condemned; or he shal keep a Fencing School, and live as it were among and by Iron; to wit, by the Exercise and Art of Fencing, when one doth nothing but handle daggers and swords of Iron; to whom notwithstanding this falls not out, but he hath a member cut off. Wherefore we must not always rest at one onely point or effect that happeneth (for if were to deal with beasts, or as Fidlers that can play but one tune) but we must be ingenious to devise every day divers things, and they must not in all points be divers, but somewhat alike: for our spirit and nature

are

are fertile, and recreate and sport themselves in variety.

That our Brethren signifie our Enemies.

OUr Brethren have the same signification as our Enemies as touching the effect and event of dreams: and our Enemies on the other side have like effect with our Brethren. And not without reason, because our Brethren bring us nothing when they are born, but diminish our inheritance and succession, and are the cause that those things which should be all our own, are divided into many parts between them and us. Timocrates dreamt that he buried or caused to be interred one of his brothers departed; and a little while after one of his adversaries or enemies died. And the death of our brethren signifieth not onely loss of our enemies, but also deliverance or acquittance from some loss or hurt which attended us, and whereof we stood in fear: As it happened to Diocles the Grammarian, who sustained no loss of money, whereof he stood in doubt and was afraid, because he dreamt before, that he saw his brother dead.

Of

Of Funeral Banquets, reviving, and mounting to Heaven.

NEither to ſée nor to eat ſuch meat as one dreams is prepared for the feaſts of the dead is not good to dream. Neither in like ſort to dream that you make ſuch a feaſt for your parents or friends; for it ſignifieth and foretelleth to the ſick his own death, and to him which is in health, the death of ſome familiar friend of his. To dream to die, and afterward to revive, is not ill, but ſignifieth victory. Such things as one hath cuſtome to offer and preſent in oblation for the deceaſed, is not a good dream either to offer them, or to take of them; for it ſignifieth death, either to the dreamer, or to ſome of his parents. Notwithſtanding to take victuals, gold ſilver, apparel, and veſſels, from the hand of the dead, whether it be altogether or at divers times, it is a good dream and a ſign of profit. But to dream he mounts to heaven for him which is ſick is death; in like ſort to be in great tranquility, reſt, and happineſs.

Within

Within what time Dreams come.

ALL things which are wont to have a certain determined time, and are seen in a dream, must be referred to that time: And other things which have no certain nor determinate time, to that time which their effects will shew. And we must judge of the time, far or near, according to the circumstance of the dream: For he were a Fool, that would refer to a year the effect of a mans dream which is constituted either in great pain, great hope or great fear. And we must know, that the things which a man dreams to see far off (as it were absent heaven) have their effects more slow, by reason of the long distance. Moreover we must not be ignorant, that good or evil dreams signifie to the great or little, greater or less good or evil.

The End of the Fourth Book.

The Fifth Book of Artimedorus his Exposition of DREAMS.

Certain Examples of Dreams, with their Effects which followed.

A Man dreamed that he drank Mustard, so well stampt, and so clear, that it was potable: it so fell out, that one practised and feyned a certain accusation in case of a crime of man slaughter, wherewith he was so well charged, and so attainted to the quick that he receiv'd sentence of death, & was executed by Justice. Another dreamt that the water of the River Xanthus, which is near Troy the great, was all changed into blood; (a dream very fearfull and marvellous:) What then fell out? He cast blood at divers times fourteen years together, and died thereof. By which appears, that great Rivers stay not, but do continue

continue and hold out their course. A man dreamt that his Cushion or Feather bed was full of corn instead of feathers: He had a wife which never before had any child, and that year conceived, and bare him a son. Another dreamt he lighted a candle at the Moon, and he became blind; for he dreamt a thing impossible: besides, the Moon hath no light of her own. A woman dreamt that she saw within the Moon three images or resemblances like her self: She bare three daughters, which within a moneth died; for the Moon hath a moneths life. A man dreamt he saw his image or representation in the Moon: and he made long voyages wandring this way and that way a long time; for the continual change of the Moon signified that he should often change his place and habitation. A man dreamt his privie members was of massie Iron; and he had afterwards a son, by whom he was slain: for Iron by its own rust consumes it self. A man dreamt an Olive tree came out of his head; and he followed the study of Philosophy with great courage, and got everlasting knowledge and honor: for this is a tree always green and sound, and by all antiquity dedicated to

the

the Goddess Minerva, reputed the Goddess of Wisdome. A certain man dreamt, that his servant whom he loved above all the rest, was chang'd into a torch or flame; and he lost his sight, and was led and guided by that servant. A servant dreamt he saw a Star fall from heaven, and another come out of the earth and fly up to heaven: his master died and his masters son rose up in his masters place. A Brother having his Sister sick, dreamt that before her door grew a Fig-tree, from whence he gathered seven black Figs and eat them: his Sister deceased seven days after, and made him her heir. A man dreamt he cast his skin, and renewed it as a serpent; and the day after he died: for the soul which must leave the body, represents such like visions to it in a dream. Another dreamt that his father drew his Sister, being married, from her husband, and gave her in marriage to another; and he died soon after: for his father represented God the Creator and heavenly Father of our souls, his Sister represented the soul of him that dreamt it; which Sister being separated from her spouse, and given to another, seemed to say that she should be separated

from her body and should live and converse elsewhere: signifying, that the souls of those which die, do nothing but onely change their place. A man dreamt that he was great with child, and that he was delivered of two black daughters: and he lost both his eys, or the sight of them; for his two eye-lids, which covered his eys, fell down. A son being far from his country, dreamt that his own mother bare him again; he returned into his own country, found his mother sick, and was made her heir by her death and will: This dream signified as much to him, to wit, that by his mothers means he should come from poverty to riches. One dreamt that he eat his bread steeped in honey; and he thereupon gave his mind to the study of Philosophy, and thereupon got wisdome, honour, and goods: The honey therefore by his sweetnes, signified the swætnes of wisdome; and the bread, wealth. Another dreamt, that from his stomack there came ears of Corn, and that there was one which pluckt them out: he had two sons which soon after him died.

The End of the Fifth Book of
ARTIMEDORUS.

An Epitome out of Valerius Maximus, and others, concerning DREAMS.

Of the Emperour *Augustus*, and *Calphurnia*.

LIcho Artorus, Physitian to the Emperour Augustus, lay in his bed the night before the Armies of the Romans (namely, the Host of Augustus and Mark Anthony on the one party, and the Bands of Brutus and Cassius on the other) were to fight the Battel in the Phillipick fields; Pallas presented her self to this said Physitian, commanding him to tell Augustus, that although he was very sick, he should not fail, but be present at the

battle. Which Augustus understanding, he left his Tent, (being carried in a Litter) though he could not fight for the victory: Presently the souldiers of Brutus Army surprized his Pavilion. And although Augustus had resolved not to stir out of his Tent by reason of his sickness; nevertheless, by the admonition of his Physitian, by this means he saved his life: for the souldiers of Brutus aimed chiefly at his Tent, supposing to have found him there. But because this Emperour was subtil, wise, and advised in all his actions, the example of his adopted father and predecessor Julius being yet fresh in his mind, perswaded him to obey the dream of his Physitian. For he well knew, that Calphurnia, the wife of Julius Cæsar, had seen in her sleep the night before he was slain, that he lay wounded in her arms and become with many wounds: by reason of which horrible dream, she intreated him not to be seen the day following at the Court. But he not willing to give ear to a womans dream, thought rather to go to the Senate, and sit in Parliament: where he was put to death, being miserably wounded with more then twenty

twenty wounds. Likewise, a Souldier dreamed, that Julius Cæsar told him that Octavius should win the battel against the Phillippians, if he carried something about him that he was used to wear: Upon this dream Octavius wore his Ring, and so both then and afterwards got the victory.

Of *Publius Decius*, and *Manlius Torquatus*, Consuls of *Rome*.

THe vision which appeared in sleep, all in the same night, to Publius Decius and Manlius Torquatus, was of great admiration and manifest issue. For then when these two Consuls pitched a Field near the Hill Vesuvius, (viz.) when the Latines left the side of the Romans; to each of these two Consuls sleeping appeared a man, and told them, That of the one Army their Captain should be slain, and of the other a great company should be discomfited: But the chief of that host that should assail the troops of the Enemies, and vow to suffer death for the rest, they should have the Victory. Hearing this vow, and waking from their sleep, these

Consuls made a covenant together, that what Wing soever should first seem to stoop under the burthen of the battel, the Captaine of that Wand so discomfited, should lay down his life for his Country. And although neither the one nor the other feared this Adventure yet the chance fell upon Decius; for his troops began to be out of heart; which he seeing cast himself in the middle of his Enemies with his sword in his hand, and was slain. So the Romans had the triumphant and desired Victory against the Latines, by the death of one of their chief Captains, following this dream.

Of *Accia*

ACcia being with child of the Emperour Octavius, dreamed, that her bowels were carried up to Heaven, and shewed over all the world. And afterward her son Octavius became a famous Emperour, renowned over all the world.

Of *Cicero*.

TUlly being banished Rome by the conspiracy of his Enemies, went to a Village: And in his sleep, seemed walking by desart places, to meet with Marius, then Consul, and his troops; who demanded of him, why he was so sad? and the cause why he haunted those desarts, and was so transported into an unknown waye And after he had understood the many injuries which Tully had undergone, he took him by the right hand, and gave charge to the principal of his Officers, to lead him to his Chappel; telling him he should there hear some good news of the restoring of his Estate. Which fell out in like manner. For in that Chappel which Marius had caused to be built, the Senators sate in Counsel concerning the return of Cicero: And it was so concluded, that he should return safe and sound, without any charge or dishonour.

Of *Caius Gracchus*.

AS Caius Gracchus slept, he dreamed he saw his Brother Tyberius telling him that he should be killed, as himself had been before. Many heard that he made account of this Dream, especially before he was made Tribune of the People; in which Office he received his death, agreeable to his Brothers.

Of *Ecelinus*.

ECelinus a Romane, dreamed the first night after his marriage, that Rome was seated on a Hill that grew higher and higher, unto an exceeding great height; and afterward shrunk away like melted snow, so that nothing thereof remained: shewing thereby his Childrens fortunes. For Ecelinus the eldest son won Verona, and other Cities; and Alberic the younger brother was as victorious: But afterward, Ecelinus was taken prisoner, and so died; and Alberic having seen six sons slain his wife and two daughters burned, himself also died: their whole flock, like the

the aforesaid Hill, being utterly dissolved and extinguished.

Of *Arthur Rous*.

THere being a Prize to be play'd at Syracusis, Arthur Rous a Roman Knight, dreamed the night before, that a Carrier of Nets, or a Fisher should kill him. The day after he was at the Combat, and told his dream to the Defendants. It fell presently after, that near the place where this Arthur was, they came to bring in the two Combattants, one whereof carried for his Device, a Fish upon a hook. When Arthur had seen the face of this Fisher, he said unto him, I dreamed to night that you should kill me. And so he would have departed thence, doubting some wicked attempt, because of his dream. But the Combattants giving him their words of assurance, he tarried the hazard of his death: For in the same place, the Fisher vanquished the other Combattant; and thinking to run him through with his sword, the blow glanced aside, and lighted on poor Arthus, who miserably in this case tried the effect of his dream.

Of *Hannibal* of Carthage.

HAnnibal sleeping, had such a Vision, that he seemed to see a fair young maid like an Angel, which was sent unto him from heaven to conduct him to assail Italy: After which, turning himself, he saw a great Serpent, which by force and violence broke all that he encountred; and after him came Lightning, and tempestuous Rain, which darkened the day. Then Hannibal being affrighted, demanded of this fair Maid, what marvellous Vision this was, and what it signified? and the young Maid answered him, Thou seest the ruine of Italy; wherefore say not a word, and leave the rest to the Destinies. I need not here declare what evils Hannibal did in Italy, following this Dream.

Of *Alexander* the Great.

OHow well was Alexander King of Macedonia admonished in his sleep, that he should take better guard of his life, if Fortune would have suffered him to have used this counsel to avoid this danger.

danger. For certainly he knew by his Dream, before he felt by effect, that the hand of Cassander should be venomous and mortal to him, and he was perswaded in his heart that he should die by his means, before that ever he saw him. Always after that Dream, whensoever Cassander came into his Court, and presented himself to him, he remembred when he looked upon him, that his was that pernicious face which he had seen in his sleep. Notwithstanding, knowing that he was the son of Antipater, he drove all fear and suspicion away by his courage; ever repeating a Greek verse, which saith That men must not have regard of Dreams: although notwithstanding all that, the Poyson was then prepared to kill him: And men hold, that he died by the hand of the same Cassander.

Of the Poet *Simonides*.

The Destinies were more favourable to the Poet Simonides, then to that great Monarch Alexander, who advertised and counselled him from above, being asleep; and after his waking, he betook himself

himself to this consideration. For as soon as the ship wherein he was, was come to the Haven, and there he had found the corps of a dead man without burial; he took compassion on the corps, and caused them to be buried. The night following, he dreamed that he saw him whom he had buried, forewarning him, that the day after he should not go to sea: whereupon he stayed at home on the land, and his fellows (which would needs put to sea) were the same day all cast away by a great tempest that arose at sea; wherefore he was very glad, for having had so much credit to the dream in a case of life, more then to a poor ship. Afterward acknowledging this benefit, he made his benefactor immortal by his Poetry; building him a far better Sepulchre, and which might make him remain longer in mens memory then that which he had built for him among the sands of the sea, in a desolate and unknown place.

Of *Policrates* Daughter.

The Daughter of Policrates Samius, the Tyrant, dreamed that her Father hanging

hanging on high, was by Jupiter washed, and by the Sun anointed. Afterward being overcome by Oretes he was hanged on a Gibbet, washed by the Rain and anointed by the Sun, which melted his fat, so that he seemed thereby to be anointed.

Of King *Crœsus*.

THat Dream which at the first exceedingly affrighted the soul of King Crœsus, and always after made him very fearfull and doubtfull was exceeding marvellous, and of great force and efficacie. For of two sons which he had, the lustier, which was best enriched with perfection of body, and which was to have the Crown after his father; he dreamed that he was killed with a sword. Wherefore to hinder, and (if it might be) to divert this ill luck, the good father ceased not to give order by all means possible. This young Prince, called Atys, being before accustomed to go to war, was by his father constrained to keep the house: He had a chamber furnished with all instruments of war, which his father made be kept from him: He had his Guard wel armed and weaponed with staves,

staves, all which his father commanded not to come near him. And notwithstanding all this, the Destinies made way for sorrow and grief. For when a great and wild Boar wasted the goods of that Countrey upon the Mount Olympus, and slew many of the inhabitants thereof; behold the Countrey men assembled themselves together, and made recourse unto the King Cœsus: Whereupon Atys so long perswaded his father, that he was sent; and his father consented so much the rather because the Boar had no iron about him, but onely teeth, and his fear was of iron and not of teeth. But what followed? Behold, as one ran fierce and hot after the Boar to kill him (see the inevitable luck which always awaited the ruine of this young Prince) he turned upon him a sword. which was directed against the wild Boar: so died he miserably, not able to shun the effect of his fathers Dream.

Of King *Astyages* and *Cyrus* the first of that Name.

Astyages King of the Medes, Grandfather by the Mothers side to Cyrus, has

had two Dreams; the first whereof was, That the Lady his Daughter covered with her issue all the Regions of Asia: by reason whereof, he would not marry her to any great personage of that Country, lest the Kingdoms should descend or come to her, or hers; for he stood in doubt thereof: but he gave her in marriage to a man of mean Estate, of the Country of Persia. His second Dream was, That he saw proceed out of the loyns of his said Daughter, a Vine, which by continual growth overshadowed all the parts of his Dominions: and therefore he commanded, that Cyrus which was born of her, should be thrown out, and exposed to the wild beasts, so to let him die. But he deceived himself by his humane counsel and wisdome, supposing to hinder the felicity of his little Son, whom the heavens preserved as the Dream foretold.

Of *Amilcar*.

AMilcar, Collonel to the Carthaginians, when he had besieged Syracuse, a Town of Sicily; in his Dream seemed to hear a voice, which said unto him, that the next

next day he should sup in the same Town. He joyfull of this good news, thought that God had promised him victory, put his Camp in arms, thinking to give an assault and take the Town: but there fell a mutiny in his Camp, between the Carthaginians and the Sicilians, so that those of the Town making a sudden sallie, took him prisoner, and made him perforce sup in their Town. So then much deceived of his hopes which he conceived by his dream, he supped in the same Town as a Captive, not as a Captain, as he hoped, and his attempt presupposed.

Of *Alcibiades*.

ALcibiades dreamed that he was covered with his friends gown, but it was ill success: for in the same gown with which he dreamed he was covered, after that, he was slain by the people of Farnabasa, according to the appetite of Lysandra.

Of Queen *Margaret*.

QUeen Margaret dreamed that Henry the French Kings eye was digged out:

out and accordingly a splinter of a spear struck out his eye, of which wound he died.

Of a Countrey woman.

A Countrey woman dreamed, that she was delivered of a Sun which shined over all Britain. She was afterward delivered of a daughter, who was brought up by the wife of the Kings Herdsman, marrying then the Kings son: And so they growing both to elder years, the King on married her, and had by her Ethelstone, worthy King of England, whose fame, like the Sun, shines through Britain.

Of two Arcadians.

Though this dream ensuing be so long as to repeat then the former, it is worthy our memory for the evidence and truth thereof. Two friends of Arcadia travelling together came to Megara; the one of them repaired to a house of his acquaintance, the other lodged in a Tavern. The first dreamed that night, that the other prayed him to come help him against the treason of his Host; and if he would make haste,

hast he might deliver him of great danger wherein he was. After which vision, he rose, and set forward to go to this Inne: afterward, by ill luck, he began to repent him of his purpose, thinking it in vain to go so by night to such a Tavern. So he returned to his bed, and began to dream again, that he thought his companion was wounded to death by his Host, and prayed him, that though he did not come to save his life, yet he would revenge his death, by all means: telling him that his body thus murthered by his host was at that instant carried right to the gate of the Town, covered with dung in a Cart. Whereupon the poor man was so much moved with this dream, that he rose and went to the gate of the Town, and there he found the Cart which he had seen in his sleep: and after he had stayed it, he laid his hand upon the collor of this Inn-keeper, following the suit; and the crime being confessed, the Inn-keeper was executed by sentence of Death.

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FINIS.

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